REMARQUES ON THE Humours and Converſations OF THE GALLANTS OF THE TOWN.

The ſecond Edition Corrected and Enlarged, in ſome further *Reflections* on *Marriage*, and the *Poetick Diſcipline*.

Two Letters
By a Perſon of Quality.

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TO THE READER.

THou haſt often, without doubt Reader, heard of a ſort of deſpiſed Animals, call'd Country-Gentmen: If thou frequenteſt the Play-houſe, thou haſt there ſeen us brought in with a high-crown'd Hat, a Sword put through the Waſt-band of our Breeches, and a pair of Antick Tops; where

we tame ſtand, whilſt the Learned man of Humours practiſes upon us with his ſleights, and intrigues. And if thou uſeſt the company of the Wits, thou knoweſt that we furniſh them with their moſt pleaſant Entertainment. Nay, if the Poet, out of an exceſs of his Bounty, is inclin'd to refreſh the Company with an extraordinary treat of Humours, we are the men with whom he compoſes the Regalio ; *where he ſwells and looks big, to ſee the ſucceſs of his Victorious Stratagems. We ſhould be glad that our Maſters the Poets can make uſe of us, conſidering our unpoliſht and rought capacities ; but*

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in the mean time, they muſt take it kindly from us, if we adviſe ſome of them alſo, to look well to their own glory, and to appear leſs ridiculous themſelves, leſt they ſhould become the Scorn of their own Vaſſals. They cannot take it ill from us, if we deſire a little to pry into thoſe admirable things for which they are ſo much admired; the humour of our Climate Abandons *that Eaſtern State, of demanding Adoration to Powers wrapt in Clouds. We have taken the boldneſs to approach the* Heroes, *and to Examine their Genius; which in many of them, we find not only the moſt Wild and Extravagant, but*

the most Idle and Trifling that ever bestrid an Age. And certainly either Historians have been much to blame, in recommending to us a pompous Name of Vitue, Glory, and Renown, acquired by our Ancestors, making that appear noble and useful to mankind, which was dull and rude, or else their Children have nothing in them worthy of their Fathers: In things so different and unlike, either they, or we must strangely have miscarried; and this we must say in favour of those that liv'd before us, that what they did was Gravely and Silently, but the Acquists of this Age, are made with a strange Affection and

and Noiſe; our ſmalleſt perfor-mances creating in us more pride, than their mighty Atchievements did in them, and Swelling us to a Contempt of all thoſe who are not at leiſure to appear as Ridi-culous as to our ſelves. The fol-lowing Paper cannot be accuſed of doing Injuſtice to any, ſince all all are obliged to give the liberty they take: And as for the reſt, ſince it do's not reflect on parti-cular men, the Author might with reaſon expect that good Nature from them, which they extend to Comical entertainments; all are content to be taken to pieces in a Play-houſe; and to be exhibited for Divertiſement on the Stage;

which are much unkinder reflections than are made in this Paper. Besides, since we have to do with nothing but Blemishes and Errours, the Laws of Writing allow those to be insisted on, for the Admonishing of others. What could be done less to reckon up the ordinary Follys of the Town life, to a Person who we desired shou'd value the Innocence and Manliness of a Country one. We have too great a Kindness for our Relations, to desire that they should that way aspire to be Heroes; *but that they should rather reserve themselves for fairer occasions of acquiring glory. Our rural Affairs, and Innocence,*

afford

afford us that Imployment, that we are not at leasure to mind the Towns Treatment of us; and if we might in the Country but be free from the Communication of their Vices, we should easily resign them all our pretences to their Renown and Pleasures: 'Tis not an Envy of their Grandures, transports us to make remarks on their way of Living, nor their Drolleries on us, that Excite us to Revenge, they are an unequal match for us to encounter; one Stab of a Sonnet, would be mortal to the little Sense we have acquired; and we only Remonstrate to others, and not presume to find Errours in such la-

Editions of their great Capacities. And we beſides, know the vanity of affronting the Darlings of Fame; and we rather ſit down with a ſubmiſſion to the Capricio *of her Phancy, than endeavour to Reclaime her Feminine Humour: We would prevent her from Aggrandizing any of our Friends with favours worſe then Infamy; and we wiſh ſo well to her Heroes, that they may Triumph alone in their exceſs of Felicity: Yet if there ſhould come a time that ſhe might diſcard them, we deſire not to ſtep into their Fortune; and only wiſh that they who next ſhare in her eſteem, may be the Authors of more*

more Benefits, and good Offices to Mankind, then her preſent Minions have been: But if ſhe continues in the ſame humour, we cannot but pity thoſe who come after us, that will through the Miſts of ſo much Vanity, ſee leſs clearly the Glory and Renown of former Ages; and feel at a greater diſtance, a leſs force from that Emulation.

I do not ſpeak this, as if the Town were not abundantly furniſhed with Perſons of both Sexes, that are Excellent in their Generations both for Underſtanding, good Government, and Virtue; but ſtill theſe fair Endowments are rather Bleſſings to them-

themselves, then Examples to others, for they live private to their own Consciences, whereas Vice and Vanity walk bare-faced; and the Mode and Humour of the Times (how corrupted soever) passeth for the Standard of Wit and good Company.

IT was, Sir, both with trouble and ſurprize, that I received from my Lady, your reſolutions of going to ſpend ſome years in *London*; and that, not only through the compaſſion I have, for the affliction you will thereby bring to ſo affectionate and tender a Mother; but alſo a real pity, to ſee you expoſe qualities of ſo much Innocence and Virtue, to the ravenous and devouring Vices of the Town. I know by a long experience in that place that

that the life of a young Gentleman, led there, is for the greater part Vicious, Sottiſh, and Prophane, and not only degenerated below the precepts of ancient gallantry and generoſity; but beneath that prudence, ſobriety, and diſcretion, which ought to be found in all who pretend to Man-hood. *England*, that firſt took its Vices from the bordering Nations, has now out-done them; and by its over-apeing Humour, exceeded the pattern of its crimes; whilſt *France* formerly eſteemed the moſt fantaſtick Country of the Univerſe, has of late reſcued it ſelf from

ſome

ſome of its Follies, and bequeath'd to us thoſe Vices of which it is now grown aſham'd, and we are become the more trifling and Effeminate Nation of the two, and the place you go to viſit, is the Intoxicated and giddy head of all theſe Vanities. The Education you have hitherto had amongſt your Friends, has been agreeable to the Ancient Precepts of Nobleneſs, Generoſity, and Virtue, but when you come to the Town, you muſt be told that theſe things are ſet Formalities, and out of Mode, and not ſuitable to that careleſs and undeſigning way

way of Living now in uſe; careleſs and undeſigned with a witneſs! Which owes its Epithites to the neglect of all Virtue, and the blind Impetnoſity of Humour: Their way of Living is now removed out of the Road hedg'd in by the prudence and juſtice of our Anceſtors; and acknowledges no courſe Inglorious and Irregular: The admired Wit to which they pretend, and in which they ſo much triumph, is of ſo hot a mettle, that it has leap'd the Fence of Ages, and takes its wild carrear over all the Incloſures of the Univerſe; and it is now on ſo fierce

fierce a ſpeed, that where it will ſtop, even Aſtrology cannot aſſure us. Our Anceſtors deſerv'd the fame of a better management, who conſidered equally, their own ſatisfaction, and the good of the world, and in that practiſed a moderation, which freed humane Affairs from thoſe inconveniencies and ſurfeits they ſuffer from their Children. To be ſerious and to be wiſe, was a Reputation great enough to them, and they coveted not the triumphs reap'd from the heights of Frenzy and Madneſs: The Town was then a place of better

ter Education, and its conver-ſation was Manly, accompliſht and innocent; and a Gallant then viſiting the Countrey, came furniſht with ſomething more excellent than a bundle of Sonnets, bringing with him, from the Fountain of the re-finedſt Converſation, a richer ſence than was ſung at the cor-ner of every ſtreet: Yet this is the advantage they commu-nicate to us now, affording us only the knowledg of thoſe trifling things, which we e-ſteem our felicity to be withl out; whilſt yet they are plea-ſed to value themſelves highly on ſuch a ſufficiency, and to

deſpiſe

deſpiſe us for being defective in thoſe accompliſhments; and yet theſe Gentlemen thirſt after the fame of *Heroes*, and extraordinary men. The real advantages then which you propoſe to your ſelf, Sir, are nothing important in that ſort of life, whilſt the inconvediencies will be very conſiderable: It is neceſſary you ſhould think on what you abandon in quitting the Countrey, which yet are advantagious things, if you will put your ſelf to the trouble of reflecting on them.

You have juſt reaſon to believe, and you have the vogue of the world, to concur with you

you in ſuch an opinion; that all the Accompliſhments of Woman-kind, are to be found in your excellent Mother; her great Wit, her Prudence, her port and manner of living, rendring her ſelf, and her houſe moſt conſiderable. And though there is uſually that awe imprinted on us by the ſeverity of Education, as makes us deſire to ſpend our Youth far from our Parents out of a love of Childiſh Liberty and Frolicks; yet my Ladies carriage to you, has ſtill been attended with that ſweetneſs, and prudence, as perfectly to overcome an unpleaſant Obſequiouſneſs

ouſneſs in you: It is true her diſcretion would not permit her to indulge you in any vicious Liberties, like thoſe fond and imprudent Mothers, who think they cannot ſhew their Love enough to an only Son, unleſs they comply with all their extravagancies; and conſider them always as Children that muſt have their wills, ſo looſing betimes that Authority, and Reſpect, which the ill-educated Boy has never after Grace enough to acknowledg: And then, like ſome ſort of Lovers, they pleaſe themſelves in their own kindneſs; and in ſupporting the neglects

neglects of their children, with a patience truly a reproach to their dignity and duty: My Lady has lov'd your accomplishments in Virtue, and excellent qualities too well, to permit you an extravagant Liberty; but yet she did these things, with a sweetness and an air, that demonstrated at the same time the pleasure of her Conduct. She considered that you were her only Son, but yet she did not from such a reflection, become presently of the Opinion, that she could not appear Fond enough of you, nor with too much freedom let you know the

the pleaſure ſhe took in you; but with greater Wiſdom and Generoſity, ſhe thought it her duty, to endeavour to make appear in you, the Virtue and the Hopes of many Sons; well knowing, that a wild Liberty (uſually the effect of a declared fondneſs) would have been the Reproach of your Family and of her Conduct: And that it would have been worſe to have you live with ſo much Infamy, (what ever the Age may diſcourſe to the contrary) than to bury you with the univerſal Compaſſion and Grief, paid to the death of a hopeful Gentleman.

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Moreover ſhe conſidered, that a Mother is a ſtranger aſſumed into a Family, and that ſhe is on that ſcore to diſcharge the truſt ſhe ſtands obliged into that Race; ſhe is not to Gratifie her particular Fondneſs, but to Govern her ſelf by the Glory and the Intereſt of a Name: So that any juſt ſeverity in a Mother, is not to be looked upon as her peculiar Reſentments, but her reſpect to that Duty ſhe ſtands obliged to perform. I remind you of all this, Sir, becauſe you are now arrived to an Age of conſideration, and to invite you to reflect on the grand

obligations

obligations you have to my Lady, for her manner of Educating you, in which you will ſee a little ingratitude, in being oppoſite to her deſires of keeping you with her; let the Humoriſts of this Age talk what they pleaſe, of the height of Spirit, and the gallantry of deſpiſing the Regiment of a Mother; they muſt ſhow us a greater Advantage they make of that Liberty, than lying perpetually in Play-houſes, Taverns, and Whore-houſes, before we can agree to their extravagant ſentiments: Neither is it my Ladies fondneſs of keeping you

with her, ſo much as her fear of having you Debaucht, which now perplexes her; ſhe would willingly ſpare you for any glorious or advantagious adventures; if it were for the ſervice of your Prince, or the defence of your Country, ſhe would bluſh to withhold you from purſuing ſuch noble enterprizes, and ſhe had rather looſe you to the world, than to your Virtue, and the true glory of your Anceſtors: But ſhe fears the Vices of the Town, more than the Arms of an Enemy; and the ſlavery of thoſe Humours, worſe than the Fetters of a Conquerour.

querour. She would rejoye to ſee you ſtick freſh Laurels in the Garlands of your Anceſtors, and ſhe would freely Abandon you to thoſe Fields where you might gather them; but what Bayes you are like to purchaſe in Town, or what perfections you are like to learn there, which may be truly enobling to a Gentleman, cannot poſſibly be made appear to her. But, Sir, if you believe that all this ſtands on a Childiſh punctilio of gratitude, and a fondneſs of your Parent, that would make you Ridiculous to the Heroes of this Age;

you will find other things capable of detaining you in the Country.

It is agreed by all, that, though Converſation is a great Felicity, and Solace to Humane Nature, yet that a life partly of that, and partly of leiſure and retiredneſs, is moſt ſuitable to the Affairs and Intereſts of men. I ſpeak not this (though I very well might) upon the account of what we owe to Religion; and we have found many of the greateſt Monarchs, and the Adminiſtrators of Regal Affairs, when they came to die, to complain of the Hur-

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ry and the Buſtle of thoſe occurrences, that kept them from conſidering any thing of a life, to which all the Intereſts of this appear but a ſhadow, and nothing, I ſay, I ſhall not ſo much preſent you with this, as thoſe real advantages that occur to the accompliſhment of men, by a due leiſure and ſerenity: I know that Philoſophy, is ſo far out of credit in this Age, that if I ſhould preſent you with any thing out of that old profeſſion, you would ſo far comply with the preſent Humour, as to deſpiſe me for a Pedant: But I hope that a juſt reaſon,

is not at the ſame time obliged to ſuffer by the *Fanty* nonſence of the Town.

As our thoughts are the firſt Images of our Actions, ſo after they have lived in that condition, and been perfected by them, the fading beings, fall back again to the Root from whence they grew; where like our ſeparated minds, they live in pleaſure, or in pain; the delight, or torment of Reflections, being the Manes of paſt Actions. And without doubt, many of the greateſt performances of the world, were as much directed to the pleaſures of remembrance,

membrance, as they were to the pleaſures of action. We find in the Empire of *Rome*, how many prodigious difficulties, dangers, and toils were overcome by their Captains, only for the Fame and Glory of Triumph; it cannot be imagined, that the Luſtres of a day, could become a ſufficient motive to ſuch painful Actions; but there muſt be a great deal aſcribed to the contentment of conſidering it before it Arrived, and the proſpect of thoſe pleaſant Reflections, that might be made when it was paſt; which were without doubt, as conſidera-

b!e, as were found in the acclamations of *Rome*, and the Chariot of Triumphs: And the Retirements of many famous Men, from the noiſe of thoſe Affairs, in which they had lived, might be in ſome, for the pleaſures of Reflecting on what was paſt: And thongh the degrees of ſuch Felicities, are injoyed only by thoſe, who have had the ſame proportion of generous Enterprizes, yet the Young, and Unexperienced, are not wholly deſtitute of ſuch a pleaſure; the Reviews of their own virtuous Actions, may give them content; ſince all things of this

this Nature, are measured by the Capacity, and the extent of the knowledg; and he is happy in a little, that has not the Idæas of greater to converse with. Besides, there is the great delight, of seeing former Ages in the Glasses of History: A prospect that also instructs at the same time that it pleases: There we may behold the beginning, flourishing and fading of Kingdoms; the rise, and fall of Illustrious Personages; the Transactions, Occurrences, and Intrigues of all Nations and Affairs, appearing in the Oratory, and Remarques of some men,

with a greater pleaſure than the proſpect of ſuch things could poſſibly have given us. Action is but rude and imperfect in reſpect of the Beauty, and Life it receives from the Accounts and Imbelliſhments of Hiſtory; and we may eaſily ſee more of a paſt Age, in the Memoires are tranſmitted of it, than we can of the preſent by having an intereſt in ſome of its Actions: He that ſtands on high, takes a more perfect account of an agreeable ſhow, than he that makes one of the Train: Nay, I will venture to ſay further, that though there wants the

Action.

Action, and the Life, yet there is in this, the pleaſures of the beſt converſation; which is Divertiſement, and Inſtruction: What can more pleaſe us, than to underſtand, how ſome men, from an obſcure beginning, have reach'd all the heights of glory and renown: And how others again, born with the greateſt pretences, have through variety of Fortunes, deſcended down to the loweſt conditions of men: To read the divers adventures of Courage, Beauty, and Wit; and through how many ſcenes of various Actions, they have conducted their Pretenders.

To

To obſerve how many Obſtacles have been overcome by a perſevering Ambition, and yet at the ſame time, how the ſhock of a ſlight accident, has overthrown the Induſtry of many years. To perceive the ſucceſs of an Intrigue, walking with a Maſque in inquiſitive Courts; which yet the Dexterity and Art of the Conductor, conveys unknown through all the Examiners. He that obſerves diligently, will find a great delight, in perceiving how ſome vaſt Empire, has at firſt, (like budding Flowers) ſprung out of the Earth; when being continually

continually bleſſed with the Sun-ſhine of Succeſs, and watered with freſh and vigorous Counſels, it has ſpread it ſelf in ſo vaſt a Dominion, as to ſhade all the Neighbouring Kingdoms; when at the ſame time, ſome petty Cabal, (like little worms at the root) bring a Languiſhment and Fading over all its glories. Neither do theſe Studies inſtruct at a leſs rate than they delight; they enable us to give a judicious Opinion of preſent Tranſactions; they fill the mind with the moſt excellent and generous Idæas; and they become moreover the true admo-

admoniſhers of the frailty of all. Thoſe, Sir, who Celebrate perpetual Action, and reproach ſtudy, with drowſineſs and idle ſloth, ought themſelves to be exerciſed in very advantagious Buſineſs, ſince he that does nothing to the purpoſe, either of his own Virtue, or the advantages of Mankind, is guilty of a greater Idleneſs than the imperial Fly-catcher could be reproached with. It is ſtudy that is the beſt Principle of Converſation; without which, it cannot be furniſhed with a juſt Capacity to pleaſe; 'tis ſtrange to obſerve

ſerve, how theſe great men of Action, talk with a confidence equal to their Ignorance; who underſtand nothing but what is uttered in the Company they keep; where their faithful Memories, preſerve all new and gentile words, but their dark Souls penetrate nothing into the worth of the Harangue; which makes them perpetually hunt for Company, becauſe they know not what to do when they are alone; except it be to practiſe a new Dance, or a modiſh Bow; all the buſineſs this Perſon has with former Ages, is to damn their old

old fashions, whilst he extravagantly celebrates the easiness of the new Garniture: He that pretends to understand any thing beyond it, (in the opinion of most of them) is an affected Pedant, and of a rough and unpolisht Conversation. I write not this, Sir, as if I lov'd a noise of Learning, and laboured Discourses; but it is necessary a Gentleman should understand something above the Breeches.

If we pass from this point, Sir, to the Divertisements of the Countrey, you will find them Innocent and Manly, and much for the preservation

on of your health, and the vigour of your mind; when you delight in the fierceneſs of a Horſe, and purſue the Deer, you are buſied in a nobler courſe, than if you were hunting a little Wench. You have beſides variety of other Sports, along the beautiful foot-cloaths of Nature: And when you are wearied with them, you will ſpend more ſweetly the moments of repoſe; though you went to Bed, without the triumphs of having worſted the Watch in your return from a Tavern, or of having at the head of a couple of Foot-boys, brave-

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ly attacqu'd a Troop of Glaſs-windows, that ſtood imbatteled as you paſt to your lodgings; or of having beat up the Quarters of ſome Bawd, who commanded a Squadron of Wenches. You will ſleep well enough without the Memory of ſuch Exploits, and never miſs their Idæas to form you glorious dreams: Inſtead of them, you may have the ſatisfaction not to have loſt a good quantity of Guinies to a common Rook; nor to have plaid away a Lordſhip in an hour. In ſhort, Sir, here you have the beſt air, the moſt manly divertiſements, the moſt

moſt innocent (and yet not fooliſh) company, which much contribute to your Health, and the Feſtivitie of your Sences.

There is one thing too, of which it will be neceſſary to mind you, and that is what you owe to Poſterity, and the continuance of your Family; as you are an only Son, my Lady preſſes you to Marry; ſhe has propoſed to you a Lady, Illuſtrious for her Fortune, Beauty, and Youth; and in whoſe Converſation, (beſides the advantagious effects) you may meet with more agreeable divertiſements, than

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in the Careſſes of thoſe whom you make love to with Money : Had not cuſtom made it gallantry in a Gentleman, it would have appeared Ridiculous, to ſpend a conſiderable part of a good Eſtate, upon her who perhaps Jilts you in a Month or two; and beſtows thoſe favours on another for inclination, which ſhe forces her ſelf to allow to you for her Intereſt : This is found in conſiderable Miſtreſſes of the Town, though the Vanity and Self-flattery of ſome men is ſo great, as to make them believe there is that power in their worth

Worth and Careſſes as to Conquer the Soveraignty of Fancy; and is it not then, Sir, more agreeable to a Manly temper, (if there were no virtue in the Action) to poſſeſs in an innocent Conſort, that Sincerity, which is never to be found in a Miſtreſs? Thoſe who undervalue thoſe contentments, ſhould at the ſame time ſhow their neglect of them in the whole Sex of Woman-kind; but to hear the moſt effeminate and laſcivious Age of the world, mock at the virtuous felicity of Love, is a thing worthy of ſcorn and contempt. Moreover,

your

your reſolutions are to Marry, to continue your Family, and is it not better to do it now, whilſt you are uncorrupted, than to preſent to your Lady (of a Sweet and a Blooming youth) a Body haraſſed with vitious Loves, and perhaps, infected with innumerable Diſtempers: This will not only be an odious Ingratitude to her, but a grand miſcarriage to Poſterity; who may through ſome Generations, feel the ſmart of your Vices.

In fine, Sir, the juſt care of your Eſtate, ought to have ſome place in your Reſolutions. A young Gentleman whoſe

whoſe prudent Father has left him a round Summ of ready Money, thinks he is obliged, by that ſort of tenure belongs to ſuch an Eſtate, to throw moſt of it away extravagantly; as if Nature had eſtabliſh'd that neceſſary variety, that the Parent who lays up, muſt have a Son to ſpend it: Methinks it is ſo pleaſant a ſight, to ſee a young Gentleman return home to his Country, after ſome years ſpent in the Town, with one third of his Eſtate cut off, or impounded by the Scrivener, and all the purchaſe he has made, with ſo fair a portion of Fortune, is but

but a couple of Songs, or a *French* Dance; a confident affectation to Swear without fear or wit, or to deſpiſe thoſe who cannot name ſo many conſiderable Whores in the Town as himſelf. We have, Sir, often been run down with theſe bluſtring Hectors, who think, that the modiſh Nonſenſe which they bring from *London*, ſhould be more valued, than the civility and agreeableneſs of rural converſation. But we ſhall find enough of this ſort of Ga'lantry, in examining the pleaſures and entertainments of the Town.

Well then, Sir, if you neg-

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lect theſe conſiderations, we will ſee what there is in that Town ſo much to be doted on; When you come firſt thither, you will find your ſelf in a little diſtreſs; becauſe though you may poſſibly underſtand as much of true ſence, and good breeding as moſt of them, yet you will be at a loſs, becauſe the Faſhion there conſiſts not in any thing that is real, but in odd Terms, and fantaſtick Idæas; in a round of words, and ſtrange Punctilio's of action: certain it is, that all things we do, are ſhaped by thoſe Idæas and Images that have the aſ-

cendant of our minds; and all our good, as well as ill Actions are agreeable to such Idæas; so that you must diligenly compare those with which you are now furnished, with them that Govern the Gallants of the Town. You have hitherto believed, that your Liberality and Munificence, your sincerity to your Friend, the civility and sweetness of the address, with your Moderation and Justice, were most excellent qualities in a Gentleman; you have accordingly lived to them, and have in their practice obtained an obtained love and esteem; but

but with your pardon, Sir, you muſt believe other things to be more Excellent, or at leaſt ſtrangely Regulate theſe, or paſs for nothing conſiderable with thoſe Magnifico's. If when you come into company, you are not able to give a piercing Judgment of ſome admirable paſſage in the Prologue of the laſt Play; if you cannot Diſcourſe on the Intrigues of famous Wenches, and deliver your own amorous atchievments in the blunteſt laſcivious terms; if you cannot mock at Virtue and Prudence with a Mene of Scorn and Contempt, you

will not be able to keep com-pany with thoſe *Heroes*. It is true, there are ſome Juntoes of Gallants, that will admit you of their Society; if you can but Diſcourſe tolerably of good Wine, of dreſſing, and the Mode of your Habiliments; if you can deliver a pretty good judgment of a new Tune, or a *French* Dance; if you will be a companion with them at a Play, and at the other divertiſements of their lives, which are Women and Wine; if you are able to do thoſe things, you are accompliſht enough for them, and they require not

of

of a *Novitiate* ſo great a Capacity, and ſuch mighty undertakings as the grander Societies; for they penetrate into nothing more deſperate than the outſide; nor covet a higher Fame, than of (as they call it) honeſt and good natured Gentlemen. But you muſt not live ſo peaceably in the ſociety of the other, they are men that are Ruled by the Idæas of great and generous actions: It is true, Eloquence is part of their buſineſs, but yet it is inferiour to their *Love* of Arms. It is confeſſed that they are men of Wit enough, and it is not

to be denied but that there is great generoſity in them; for they pretend to Value Perſons for their Worth, and hate a Fop, though he ſpreads himſelf in a great many Titles, or ſtands mounted on half a ſcore Mannors; they are curteous and obliging to their Inferiours, deſiring no Ceremonies to be paid to their Acquirements, and Grandeur, ſhewing as little to thoſe who expect it; they are always in Humour; and in ſhort, if they were not ſo fatally corrupted, they are perfectly Practiſed in all the Arts of the moſt obliging

liging Converſations. Thus far they have drawn Virtue right, and hitherto they have merited the glory of extraordinary men; but yet, though they have given Society ſo delicate a ſhape, they have yet put to it a Face truly ugly and horrid: Nay; there are found among theſe men, the moſt fatal Ruiners of ſo many excellent qualities which the World laments the Loſs of; neither have they been ſatisfied with their own liberties, but a ſtrange Ambition tranſports them, to give Laws to the Univerſe, and to overturn the old Regiment ſocie-

ty: I find celebrated in a late Printed Diſcouſe, the ſufficiency of an excellent Poet, to inſtruct Mankind in the moſt important points they ought to believe, whilſt at the ſame time, the Author mocks at the dullneſs of a heavy and Phlegmatick Gown-man, as being uncapable of ſuch a task; but though people may make ſuch things the ſubject of their Diſcourſe, yet I did not imagine any neceſſity of telling it to the World, becauſe to make good ſuch pretences, they muſt excel the endeavours of many Ages, and

practiſe

practiſe an induſtry that agrees not with their pleaſures. I muſt confeſs I was a little ſurprized at this paſſage, not only as it ſhewed a ſtrange neglect of all others, but the Poets; but alſo, as it was an attempt of great Vanity to leſſen the reſpect is paid to diſtinguiſhing Profeſſions. We will allow them to be adored by their own Society, but they cannot eaſily overcome the Sentiments of Mankind: It is yet a pretty Self flattery that we find amongſt ſome men, who believe that the Affairs of the Univerſe, are ſo trifling and ſo

much at leiſure, as to ſtop themſelves to take a concernment in their affectations: He replied handſomly and ſmartly, on the great but affected Orator of *Rome*, who demanded of him (meeting him in his return home) what was the Vogue of *Rome* concerning him, and his management of affairs; to whom he anſwered, Where haſt thou been all this while, O *Tully*? Intimating by that feigned Ignorance, that *Rome* was a place ſo continually crouded with glorious Occurrences, that the worth and the ſufficiency of one man, was but like an undiſtinguiſhed

ſtinguiſhed drop, in that bright Abiſs of noble Actions; ſo whilſt the World finds the benefit of its preſent regiment, it is not at leiſure to liſten to what is offered it to the contrary, though with the greateſt Eloquence, and Art. But, Sir, I know not how to diſmiſs this Subject with theſe ſhort Remarques; and I muſt entertain you a little longer upon it. The Age has already allowed them the Title of Excellent, and they might have ſpared it in their own writings: Had any but one of themſelves, practiſed that odd ſort of Civility, of ſhewing

their

their Readers the way to the appartments of their worth and merit, they had immediately been conveyed to the Stage, and there ſeverely laſht in Comedy. But all things are handſome in thoſe we admire; beſides it is found, that ſuch a ſort of aſſurance, has a peculiar pleaſing addreſs, whilſt Modeſty ſits behind all the Careſſes of this Age. They would raiſe Poeſie, (eſpecially Dramaticque) to that perfection, as to be capable of Governing all the Generous, Noble, and Accompliſht thoughts of Mankind: What they may do for the

time

time to come, I am not able to ſay; but what they have already performed, comes ſhort of the Juſtice of ſuch pretences. How much their Art, reckoning them Dramaticques, (for under that Character they love to be eſteemed) has been rather an inconvenience than an advantage to the world, any of their heavy Corrivals may make it appear. And ſince they are become the Idolators of the Heathen Virtue, we may ſee how uncapable they are of the Conduct of Nations, only profeſſing Virtue. Let them tell us, if they pleaſe, what Ages

of

of *Romane* bravery were inſpired from the Stage; or at what memorable times, their glorious Eagles took their flights by the rules of a Drama: Such eaſie repreſentations were then, (as Farces are now in *France*) for the Rout and *Plebeans*, whoſe ignorance made them uncapable of ſpending more advantagiouſly their vacations from the wars. But the noble Youth were continually perfecting in Fields, or in the other Affairs of the Common-wealth, the Characters of manly glory; in which they acquired and exerciſed a Virtue, too boiſtrous

ſtrous and robuſt for the Poe-
tick Pen to manage ; and if
any of them built magnificent
Theatres, it was only to be-
get an admiration of their
greatneſs amongſt thoſe, who
were uncapable of under-
ſtanding the advantages and
dignity of their Virtue. And
we remember moreover, that
a great Captain was forced to
ſhut up the Theatres of his
Confederates, to oblige them
to defend their Patrimonies,
which yet they did like men
who had learn'd War from
the Stage : And ſuch things by
the Witneſſes of all Records,
had never an Univerſal love

and

and eſteem, but in effeminate and trifling Ages. But to look nearer into their pretences; the great thing in which they triumph, is an Heroick Play; which yet is imperfect in that Virtue of which they boaſt: They have made the three grand Characters of a *Hero*, to be Love, Honour, and Friendſhip; but to what fantaſtick heights they have raiſed theſe is apparent in their Poems. They have made Love to be the hot paſſion of an hour; tried by Chymærical and odd experiments; unpracticable to the World, and rather an Idæa fit to miſguide

the

the leiſure and the ſentiments of Youth, than capable of giving any juſt aſſiſtance to the occaſions of Life: He that pretends to inſtruct, is not to celebrate the things that happen, but the things that ought to be. Their Honour conſiſts in an obſtinacy, to combate Neceſſity and Time; in maintaining the fiery ground of Fame; to vanquiſh Reaſon and generoſity in the contempt of Life; gathering the ſpreading glory of a *Herb* into a ſingle Punctilio. This is their Honour, as much Chymerical as their Love. Neither is their Friendſhip leſs idle,

idle, whilſt it conſiſts in reſigning an adored Miſtreſs; in becoming the confident of Amours, or a Knight Errand purſuing the Capricio of another; a ſcruing up the courage of a Friend to thoſe fantaſtick heights, where we can dare to periſh with him. I cannot imagine what the World has to do with ſuch Idæas, only proper for that *Elizium*, ſo much the Idol of their Poetry. Moreover, there is to be obſerved the confuſion and defects in their Precepts: Poetick Love (according to the Rules of their own Art) can happen to no

Hero

Hero but once in his life, and for all the reſt of his years he remains untaught, the Poet interpoſes critically whilſt he has an Amour in his head, but he abandons him unworthily, when he ſhould perfect the Characters of higheſt glory: He teaches him to ſtrut and bluſter, and to ſpeak half a dozen Verſes when he dies, but he guides him not at all in the Labyrinths of difficult affairs. He tells him what is true Honour, on the fantaſtick point he ſtands; but he cunningly omits to guide his mind on the bright traverſes of a publick good: He is buſie about

about Youth, whilſt the Regions of Manhood and of Age are left without a Path, or any Track of Virtue and Renown: When the Gallant is weary of Living like a Beaſt, when he has finiſhed the Love and the Atheiſm of his youth, the Poet has left a dark ſpace before him, without the light of any precept or inſtruction. But all their *Heroes* muſt die when they are young, or live Inglorioufly when they have finiſhed their youthful Intrigues. Beſides, were their Heroick Virtue perfect, it could concern but a few perſons in a Nation, whilſt all the

the leſſer Scholars muſt remain untaught: What is left for them but the idle intrigues of Farce and Comedy; filled with Impertinences, and the moſt loathſome Vices; and if they pretend to inſtruct by this, it muſt be by the Rules of contrary: Certainly never any that undertook ſo important a Conduct, diſcharged it with leſs generoſity and fidelity. And in fine, if we may judge of the cauſe by the effect, we ſhall find that manner of cenſure very diſadvantagious to their Art; where are the *Heroes* they have faſhioned by their Precepts?

What

What proofs do we receive of that Virtue with which they have inſpired them? I wiſh we had no reaſon to complain of the contrary, and that the Groſſneſs of their Dramaticque Vices were not a burthen heavie to the World; inſtead of teaching them to burn like *Heroes*, they have made them love like Beaſts; and all the induſtry of the Stage, has helpt them to nothing more refin'd in that paſſion, than what is common to the Goat, and the Bull. Ye mighty Directors of our Virtue! do ye not bluſh to ſee the dulneſs of your Scholars

lars? And lament to find ſo much perverſeneſs, in times when there flouriſh ſuch able Poets? You throw away your glorious Precepts, whilſt you talk of Heroickneſs, to an impertinent and groveling Generation. Or is it, Sir, contrary to their inclinations that they write Heroick Poems; whilſt a Poetick fury carries them to celebrate thoſe Idæas, which they repent of, and recant in a looſe Comedy: And without doubt they as well underſtand the Capacity of the Age, as their own humour in ſuch Actions: If they did not, they would never

never talk ſo unprofitably to them as they do; for what benefit are they like to receive from ſuch trifling inſtructions, as correct writing without the prepoſition at the end of a Verſe, or the niceties of Grammar, as if a *Hero* were to ſpeak with that exactneſs, as if he ſtood in fear of a Firula. Moreover, what is it of moment to the inſtruction of this Age, whether *Achilles* drew his Whinyard at *Agamemnon*, or whether *Rinaldo* endangered with his, the home-ſpun Breeches of *Godfry* of *Boloigne*; what does this ſignifie to the Practical Virtue of Gentlemen?

men? Thoſe who take upon them to form the Genius of an Age, are to conſider what is uſeful, and like to occur, and they ought to decline Idæas, that fly too high for practice and experience; ſuch Airy perfections, like Romances, may fill the Head with Chymæra's; but they can ill be the Directors of Action, which is the Beauty and the Life of Precepts. Beſides, all prudent managers of publique ſentiments, are to conſider, that in ſuch Draughts they muſt Exhibit to after times, what they will admire and imitate, or what they

will explode and ſcorn ; for he is too ſhort ſighted, who only accommodates his Precepts, to the eaſie and the vicious humour of an Age, and forms not that, which muſt indure the ſhock of an impartial and ſevere Poſterity : And I believe ſome of our Poets imagine that the inconveniencies of their preſent inſtructions, will be ſo ſenſibly prejudicial to the next Age, as to make them abhor the fatal Intrigues of this, who will beſides, have reaſon to mock at thoſe ſleight draughts of Virtue, and thoſe airy thin perfections, which will be exceeded

exceeded by the leaſt reality: If they ſay that this is not required from a Poet whoſe part is to pleaſe; we anſwer, That it is from a Philoſopher, and from thoſe who pretend to direct whole Generations. And ſince they have raiſed their ambition to the univerſal Monarchy of wit, it becomes them to invent a Regiment, ſuitable to that Character; and not expect with a few Poems to command all the Regions of Learning. Or is it not ſo much their deſire to rule, as to deſtroy? Is it their ambition, (like his that burnt the Temple of *Diana*) to be

known the Authors of the ruine of thoſe excellent principles which ſo many Ages have honoured and revered; and to proſcribe all Virtue, Sobriety, and antient honour; as if a man were to Build his Reputation on the quickſands of vitious and inglorious practices; eſteeming it a weakneſs worthy of reproach, to be moderately wicked, or to Boggle at an Impiety, whoſe degrees are hardly to be matcht in Hell? Some there are who by ſuch prodigious accompliſhments, having gotten great and admired Names, become the Patrons, and Darlings of the Youth,

Youth, who willingly Sacrifice their early Virtue, their Intereſts, and the repoſe of their Family, to their mighty Reputations; and think it enough to make them wear the Title of wits for ever, if they but be admitted to drink, and ſwear, with their glorious Maſters. But I now grow weary, Sir, of taking a farther account of ſuch actions, which yet they have not more fail'd in, than in the principles of the beſt Prudence. And thoſe who debauch and effeminate Nations, may be pleaſing, but they can never be Wiſe and generous Directors: They ar-

gue ſtrangely who affirm, that it is neceſſary for ſome times to be laid to ſleep, free from the thoughts of Virtue and Glory, thereby to bury faction and Sedition; ſince nothing can be more the ſecurity and renown of juſt and excellent Princes, than the Manlineſs and Gallantry of their Subjects. Moreover, it is a double indiſcretion, to ſoften and charm our Youth with Luxuries and Pleaſures, ſo near the beſt grounded Ambition of *Europe*; degenerating the antient Virtue of the *Engliſh*, whilſt others are Brightning and Illuſtrating of theirs:

Thus

Thus to miſguide ſo conſider-
able a part of the Univerſe,
only for the Fame of having
the conduct, is what an excel-
lent Poet has no reaſon to glo-
ry in; whom we muſt allow
to excel in his way, though
with no Juſtice to claim to his
Art, the directing of Ages.
Neither can I imagine, what
ſhould tranſport them to aſ-
ſume ſo painful a Dominion
over all the Provinces of
Learning; 'tis not agreeable
to the delicacy of their living,
to be troubled with the Affairs
of ſo vaſt an Empire: They
had better leave it to that Ad-
miniſtration under which it

lies, then appropriate it as the task of that vivacity and fancy, which like the Gallique briskneſs is quickly tired. But I have kept you too long, Sir, in this conſideration; I will lead you to the Converſation which is ſometimes found amongſt thoſe perſons, whoſe pretences are ſo haughty: And who live in great neglect of their own Idæas; contradicting in their lives, what they magnifie and extol in their Poetry: I will not ſay it of that Perſon whom we juſt now mentioned; but we can too truly affirm it of many of that Art.

The

The first great Subject of their Entertainments is Atheism; which is not now owned with a blush, but on the contrary, esteemed a piece of gallantry, and an effect of that extraordinary Wit in which we pretend to excel our Ancestors: The great principle of these Sentiments, is matter of strange Opinion about the Creation of the World; some following *Aristot'e*, others *Epicurus*. Those who imagine that the World did never begin, have took the belief from the imperious Stagerite; rather out of an unknowing admiration of his

name, than any juſt reaſon that has accompanied the aſſention: For to what reaſon can it pretend, or how is it likely that the World was Eternal, when the memory of all things are but of Yeſterday! (for to Eternity, the ſmall portion of time Recorded, merits no larger a name) how has it come to paſs, that ſo many thouſands of Ages ſhould leave no Records behind them, nor no Monuments of all they did, nor all they had deſign'd to do: the moſt antient accounts that are produced, except by the Jews, are the *Thaban* War: and the great

great Funerals of *Troy*, (actions of times eaſily computed:) And which if they are not fabulous, they appear at leaſt ridiculous in the Records of the Poets. But how is it likely, that Eternity ſhould be the Parent of nothing more antient, nor more conſiderable in that vaſt flux of Ages, many great Empires muſt have roſe, flouriſht, and declined; many uſeful and excellent Arts muſt have been invented, and practiſed; and many juſt, as well as bloody Laws, muſt have been eſtabliſht and executed. Some man or other, in ſo many births,

births, muſt have been ſo conſiderable for his Virtue, and his grand Actions, as to leave at leaſt his Name, and ſome dark ſtories of his deeds, from one Age to another. Some Tyrant for Barbarous and Inhumane Cruelties, muſt have been ſo odious and ſo much deteſted, as to have left a hateful Memory and Name to after times: But the good, and the bad, have been equally forgotten; and neither Ambition, Greatneſs, Valour, Riches, nor Beauty, had then the advantages they have ſince acquired, of perpetuating the Memory of their owners:

owners: This great ſilence of all things, but what ſtand ſo near the preſent Ages, as a moſt convincing proof of the Worlds Creation, and of its Creation not very long ago. The other Opinion, though it is moſt Imbraced by this Generation, yet it is ſo Ridiculous, that a man of Reaſon ſhould be aſhamed to own it, which affirms, that ſeveral Troops and Parties of Atoms, (raiſed firſt by an unknown Commiſſion) after they had rang'd the field of an infinite ſpace, did at laſt under the conduct of Chance alone (for they allow no greater a cauſe

to

to have commanded in the morning of the Univerſe,) Rendezvous in a moſt glorious and beautiful World; that ſo many pieces of ſuch admirable Workmanſhip, ſo many Buſineſſes, and ſo many Offices, of the Beginning, Maintenance, and Preſervation of all the kinds of Life, had no other cauſe but an undeſigning impetuous Chance: Yet this Opinion, as ridiculous as it is, is become the principle of their grandeſt Debauchments; on which they Diſcourſe with ſo much Liberty, and Bluntneſs; as is the aſtoniſhment of ſerious Perſons.

But

But they equally hate that Modeſty in Learning, which they do in Love; and they ſtrive to have their Souls equally Debaucht as their Bodies; hazarding the one in all opinions, as the other with all Exploits. A Virtuous perſon how ever ought to be careful of the innocence of his mind; leſt there may, nay there will come a time, when he muſt want thoſe tranquilities: Which is moreover, no ſleight Admonition for our Wits, eſpecially ſince ſome of them (like *Caligula*) are Atheiſts only in fair weather.

Their next great entertain-

ment

ment is Marriage, which they treat moſt ingloriouſly, affirming it to be the Clogg of generous minds; and the greateſt Impediment to the ambition of *Heroes*: They believe Mankind has ſuffered in nothing more, than in the Reſtraints and Captivities of Wedlock; and that no freedom ought to be more dear to his Nature, than wild and rambling Luſts. They think the World took ill advice, when it abridged it ſelf of ſo ſweet a pleaſure, by yielding to an Inſtitution, that ſo much dulls and baffles the Spirits; and though they are themſelves

ſelves the iſſue of theſe Beds, yet they cannot believe but their Conſtitution had been much more ſprightly and generous, if they had been born by a Miſtreſs; and that their inclinations had been more elevated and high to great undertakings: They believe that without doubt, the Creſcents of the *Ottomans*, had before now been filled up with blood, and ſlaughters, if there had been ſuch a generation born into theſe parts of the World; and that their Arms had ſucceeded as fortunately as thoſe of the *Macedon* What ever was the belief of their Fathers,

they

they reſolve to give the World the proofs of a better judgment, and a braver Soul; which makes them Scoff at Wedlock, priding themſelves in their own freedom; and with a ſcornful pity, deſpiſing the Captives of that ſtate: they eſteem no man ridiculous in the Town, but the votary of Matrimony; and he that happens to be ſo of their own Fraternity, if he does not ſigh under that yoke, if he does not curſe the folly of his Nature, that betrayed him to ſo grand a ſlavery, they diſcard him as unfit for their Converſation: And indeed they have found

perſons

perſons ridiculous enough to do as they would have them; to whom they repreſent, that the ſlighting of the pleaſures of Marriage, is a greatneſs of Soul, that ſcorns to be impoſed on; but that the purſuing variety of Amours, is the peculiar Guſto of a great Wit: For that is a principle from which they muſt not recede, that all their Extravagancies, are not only the pleaſing of their Humours, but inſeparable proofs of extraordinary capacities: They muſt believe that it was an effect of their Fineneſs and Dexterity, to bring Wenching into ſo great

an

an eſteem, and that nothing leſs than their Induſtry and Arts, could have laid Matrimony under ſo much reproach, as the preſent Age does find it, this is their buſineſs, in their Converſes, the Play-Houſe, and all their entertainments; where if they have occaſion to repreſent to the Gallants a Comical Fop, they make him one who is Wheedled into Matrimony. Vain and trifling Politicians! whom the World has ſo much reaſon to thank for the advantages you procure it, what ſhall it do with your Sentiments? Except unravel the richeſt

richeſt Imbroideries of anti-
ent generoſity and Prudence ;
and make all its affairs as ridi-
culous as your practices ; do
you deſire it ſhould be ſo half-
wited, as for your allurements
to betray the charge of ſo ma-
ny Ages ? But yet, Sir, the
progreſs they have already
made is very deplorable ; the
contempt of Wedlock in the
Town grows very common ;
and we have reaſon to accuſe
the great Managers of that
Humour : They would do
well to ſatisfie us, either what
nobleneſs, what gratitude, or
wiſdom they can aſcribe to
their practices, they are very
rude

rude and disobliging to a considerable part of the Universe and offer Mankind a great affront. They are strangely respectful to their Fathers, who liv'd in an Age better qualified; and who convey'd them hither in the circles of that despised Wedlock: Had they not stood on the foundations of Blood, and Fortune, but been forc'd to have rose by their Industry and Merit, the World had possibly look'd upon them with contempt, in a low Sphere. And then how do they discharge the Character of wise managers? Without doubt, Marriage is the foundation

foundation to times occurrences, and the principle of excellent affairs; and if this fountain ſhould be fatally corrupt, it would injure conſiderably, all the advantages that flow from it: For if any Generation ſhould come into the World promiſcuouſly, all things would be unſorted and mixt, and the claims of enobled Virtue, Blood, and poſſeſſions muſt be made unſucceſsfully; all things muſt begin again, or yield to ſuch a Diſorder and Confuſion, as would ſoon involve the moſt flouriſhing Nations in ruine and diſtractions: Thus what

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the Prudence and the Induſtry of many Ages, had formed into a peaceful, and a happy Regiment, thereby rendring the Succeſſion of Families Tranquil and Secure, would be broken and diſordered, and the Parent can leave to his Children only the adventures of an uncertain condition; and that Family that was Rich, Potent, and Eſteem'd, mixing its blood inconſiderately, loſes inſenſibly thoſe advantages; and he that would raiſe Monuments of excellent things, muſt not only begin anew, but leave them unfiniſhed when he dies; for if he

he has club'd to the uncertain iſſue of a Harlot, yet they can pretend no right in the Grandeurs of their diſputed Fathers; and no Glory, Reputation, and Virtue would be perfect, whilſt it has only the aſſiſtances of one Age, and thoſe diſcouraged by the conſideration of their decay: Thus in the *Ottoman* Empire, whilſt the greateſt Miniſter has conveyed nothing to his Children, through all their Succeſſions, there remain no Monuments of antient Virtue, Greatneſs, or Power, whilſt the Children are not permitted to inherit any of the Acquiſts

of their Fathers: And he that is took up to the higheſt places of Honour, and Command, conſiders not that he is to bear himſelf ſuitable to the Fame, and Virtue of his Anceſtors; not that he is to leave the ſame dignities and reputation to his children, but he lives unjuſtly, careleſly, and voluptuouſly, and is only intent on his preſent ſatisfaction: And the ſame it would be in various injoyments, and the neglects of Marriage; from which appears the imprudence of thoſe who pretend to inſtruct this Age: And we have reaſon to believe, that either ſome extraordinary

traordinary event muſt interpoſe to vindicate ſuch excellent affairs, or elſe they are ſtill to decline, till they mingle Ruines with the Univerſe: Thoſe, Sir, who think theſe Remarks trifling, conſider not the ſtrange progreſs of Vices; for though it is chiefly amongſt perſons ſomewhat above the vulgar, that Marriage is inglorioufly treated, yet thoſe diſtempers will deſcend from the noble parts, as faſt as the capacities of inſtruments can convey them down: As we ſee it has been already in prodigious Swearing, and other Crimes. And were not

wiſdom and Nobleneſs ſtrangers to this Age; thoſe who pretend to the faireſt endowments of the mind, would never practiſe the greateſt follies of it: I cannot imagine what they would do with that wild liberty they endeavour to introduce; 'tis a ſtrong ſort of leveling they wiſh to ſee in the World; and there needs a great eloquence to make appear the Benefits it would receive from it: Hitherto we have dreaded it as a Torrent that would quite over flow the faireſt Incloſures of Humane Nature; and we cannot perceive their own Ability to

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ſtem that Tempeſt: But they care only for the preſent; and think not themſelves at all oblig'd to look after the intereſts of the World. All that can be ſaid to theſe men, is, that if their Fore-fathers had been of their Temper, they might now have been Barbers, or Grooms, or left to the Pariſh, who pretend to fairer Titles.

The next great Subject of their Diſcourſes, is the diſhonours of Women; thoſe whom they have not overcome with their Addreſſes, they will be ſure to Conquer with their Tongues; and hardly leave

an honeſt Woman in the Town: They are ſo charitable to think, there never was any ſuch, but thoſe who liv'd ſolitarily, and were never attacqu'd by a powerful Courtſhip; and they particularly attribute want of theſe ſucceſſes to the undexterous Aſſaulter; but they know not how to believe, that where any ſo redoubted as themſelves, laid ſiege to a Woman, that ſhe was ever able to withſtand the force of their Careſſes: This is a thing that makes up a great part of their divertiſement, to recount their particular Victories; which perhaps

haps to oblige Posterity, they are so kind as to Record them in some lascivious Songs: And indeed to give them what they call their due; they obtain too many Conquests of thi; Nature; as it is not to be expected otherwise, from an Assiduity and an Industry great as theirs. But yet, with their favour, it savours but little of good Breeding, or good Nature (for higher considerations are nonsence to them) to reap the effects of anothers easiness or kindness, and then to spread it in every company; whilst none but those persons who are strangely vitious, can de-

light in that Society, where nothing but the Diſhonours and Scandals of Women are conſtantly Repeated; which beſides the Subject, is done in a Language ſo Innocent, Modeſt, and Ingenious, that it is ſtrange ſuch great Wits ſhould delight in ſo barren conceptions: They pretend to admire the ſoaring, and refinedneſs of the Fancy, but I know never a Plowman, but might deliver himſelf with as much variety of Imagination, as they do upon theſe Subjects: And were it not for that ſtrange pleaſure, they find in exceeding the preſcriptions of Virtue

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and modeſty, and in ſcorning the limits are ſet to the extravagancies of men, they would bluſh themſelves at ſuch a ſort of ingenuity: I do believe, that never in any Age, was there ſuch a violent and univerſal thirſt after the Fame of being Wits, and yet no Age has poſſible diſcharg'd it ſelf, with leſs real applauſe in thoſe pretences; Wit, though it be properly the vivacity, and the agreeableneſs of the Fancy, yet there ought to belong ſomething more to that high quality, than a little flaſh and quibble, which yet is all that this Age has bid for

that mighty Fame: And it is not to be queſtion'd, but that the next generation, will be at a loſs to find out that Wit of which their Fathers ſo much boaſted: We affect the beautiful Trimming of Foraign words; the youth, and pleaſantneſs of the fancy, but the ſubject is contemptible on which this dreſs is beſtowed; which with time, wearing, ſullyed and out of Mode, nothing will appear ſo ridiculous as that unvalued Subject; of which we may ſay, as the Poet did once of the Woman; that it is the leaſt part of it ſelf. Beſides, when they are witty,

witty, they are alwayes beholding to Monſieur; in which they equally diſcredit themſelves, and their Nation: To place Wit in a Mode of words, is little commendation to the fancy of him that wears it; a ſufficient quantity of theſe words are uſed every day by a Block-head, whilſt yet they penetrate into the nature of nothing, but like Arrows ſhot into the Air, fall idly back upon the Earth: And then their Nation is little beholding to them, whilſt they undervalue its Antient, and unaffected Language: I cannot but think, that our

Anceſtors

Anceſtors underſtood themſelves as well as we do, and ſpoke as much to the content and pleaſures of thoſe they entertain'd; who yet larded not their Diſcourſes with ends of *French*; they were careful of the true glory of *Engliſh* men, to juſtifie the Dominion of their Language, equal to the Dominion of their Seas: Methinks our Nation bluſhes; and appears out of Countenance to ſee it ſelf neglected; whilſt the leight *Gallia* receives all the Courtſhips of its ungrateful Youth, and it has reaſon enough for a juſt indignation; whilſt it is done with

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the perverting of a better Genius; and a rendering that Fantaſtick which was before ſerious and manly. As every thing which is natural is the moſt handſom, ſo it is free from the follies of affectation; and as much as we have ſtudied to Ape the *French*, we have yet only reach'd that perfection as to be Ridiculous: Beſides, they look upon us as a Nation to whom they give the Laws of Mode; and preſently raviſh with tranſports from them, the ſmaleſt trifles they are pleaſed to Countenance: This is a great Pride to them, whilſt

whilſt they ſee themſelves to preſide over our Genius, and to guide it into all the Faſhions which their rambling Fancies take. The *Spaniard* (though affected enough in this way) yet in this underſtands his Reputation; whilſt having diſputed with them for the univerſal Monarchy, ſcorns to truckle under the Laws of their Mode; and ſullenly keeps to a Faſhion of ſome hundreds of years, rather than to appear inclined to the lightneſs of his Neighbours. But it were better to let them command our Dreſſes, than our Language, becauſe

becauſe theſe are to be altered by time, whilſt the other ſhould be left pure and unblemiſht to Poſterity; from whom we betray the glory of our Fathers. This ought to be the principle concernment of the Wits; becauſe as they guide the inclinations of the Youth, ſo they are capable of delivering themſelves ſweetly and pleaſantly, in the Native beauties of our Language: and can render their conceptions lovely, without the paint and imbelliſhments of *France*: 'Tis they muſt reſcue our captived Language from the fetters of that Tongue: Which would

would be more generous in them, and procure them a greater Fame, than to make their boaſt (as I know ſome of them do) that he cannot Write well in our Language, who underſtands not the *French*. It is no wonder to hear a Fop, Pride himſelf in ſtore of *French* words; becauſe his Memory is all the fountain of his Sence; but it is not ſo with the Poets, who pretend to the moſt Elevated and moſt refined Notions. I ſpeak not this, Sir, out of a diſreſpect to that Language; highly neceſſary to all that frequent Courts; and that have

have to do in the Important affairs of the World: But yet, where that and our own Language dwell together in the same Capacity, like the Currents of the *Tavas*, and *Danubius*, they should never mix in all their Converſations.

But, Sir, I have kept you long enough in theſe conſiderations. You may now juſtly expect ſomething to divert you Let us then compare ſome of the ordinary Town Adventures and Exploits, with the Sentiments before mentioned; and indeed, it is their Actions that will be moſt capable of tranſporting you to

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a glorious emulation; for though the ſweetneſs and the beauty of Diſcourſe, is a thing very Enamouring, yet action is the darling of youth, and of a ſprightly diſpoſition: *Rome* found its old men buſineſs for their Eloquence, in reſcuing diſtreſſed Clients, and in appeaſing the diſorders of the people; but the Youth were continually buſied in the Wars, and generous atchievements; and indeed all Nations, have eſteemed Wit, of a ſecond venture to Arms: Now, Sir, if you have this ambition about you, you ſhall not fail of meeting in the

Town

Town with ſtrange ſatisfactions. There are men, who begin not the day till Noon; the Morning affording the ſweeteſt ſleeps, and the pillow being the beſt place to take Counſel on, for the adventures of the evening: That of the Play-Houſe is the firſt Stage, where they can ſupport the repetition of an old Play, if they can but make Love to a new Beauty: They come not hither to learn Wit, for they preſide over the Language of the Stage: But they come like true Knights Errant, in ſearch of adventures; and their Humours are ſo much allied

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to the Romance, that they can do nothing without the Diſtreſſed Lady; where if any thing heightens their Appetite, and pleaſes their Fancy, by the little ſleights of a Maſque, or ſome pretty ſtratagem, they become eager of the Quarry, and apply themſelves to all the Arts of that Game: But their principal buſineſs in this Houſe, is to meet their Friends, and to joyn themſelves in a Squadron for ſome gallant exploit: Which perhaps is firſt at a Houſe of Pleaſure, and then the *French* Houſe; where having repeated their former gallantries,

gallantries, and heightened their courage, with eloquence and Wine, they are fit to gather fresh Bays for the Garland of their triumphs; and to add a new luſtre to their former Actions. In theſe brave Humours, has many a Watchman been forc'd to meaſure his length upon the ground; the poor Conſtable been put beſide the gravity of his Interogatories;--- Many a timerous Female has been forc'd to fill the Air with Shrieks, and Complainings: Whilſt during this cloſe engagement, the thundering Cannon of their Oaths, have with

with horrour fill'd the Neighbourhood: And when they have obtain'd ſuch Victories as theſe, leſt they ſhould not find an Hiſtorian capable of Recording to the life, their noble performances, they are committed to the Pages of a Sonnet: Whilſt our Gallants, like the *Roman*, conquer and write at the ſame rate; and indeed to ſuch a courage, ſuch an Eloquence is neceſſary; leſt the life and vigour of their actions ſhould languiſh in the Dullneſs of ordinary Stiles. It is, Sir, to ſuch dreadful things as theſe you muſt be Bred, if you covet ſuch company,

pany; they caſheir all that are faint-hearted, or unfit for the Wars, or that have not a Body capable to indure the Diſcipline and Toils of their Camp: To be a great Wit, is but an imperfect qualification, for they aſſociate with none for ſpeculative pleaſures: And eſteem him Ignoble, who dares not Act at the rate he can Dictate: Which has been found in the Fortune of ſome Modern Wits, who have been neglected, becauſe unfit for Exploits: So that if you would joyn your ſelf to the converſation of theſe Gallants, you muſt well examine your ſufficiency

ſciency and courage for the higheſt Atchievement. There is moreover, another task belongs to him that accompanies with them; and will paſs for a Wit in the Town, that is, you muſt write a Play: Which is a kind of Fantaſtical neceſſity impoſed by faſhion on a Gentleman, who is obliged to hazard his Abilities, and ſuch niceties of Fame, and Humour: The caſe is not the ſame with him as with a mercenary Poet, who ventures for his gain, and not like a *Hero*, whom the deſire of glory alures to write: the firſt can ſupport a miſcarriage, not only through neceſſity,

ceſſity, but alſo by the advantages of getting Money: But the other, according to the Chymærical rules of their Honour, ought to diſpatch himſelf with his own unfortunate Pen, which has ſo ill ſerved the Intereſts of his Glory, and bluſh to ſurvive ſo ſhameful an overthrow: He that performs any thing of this nature, ventures at the firſt rank of Wits; and to gain the higheſt ſteps, where this Age has mounted its ambition: But he that is unſucceſsful in the attempts, falls down with the greater precipitancy amongſt ordinary men; and not only

loſes his hopes, but his former ſtanding, in the diviſion of Wits. Which has been found in ſome of the endeavours of our times, where thoſe that have paſt for the greateſt wits, venturing on the Stage have diſcharged themſelves ſo ill in their pretences, that the world will by no means allow them what they formerly poſſeſſed; & are moreover grown ſuſpicious, that amongſt thoſe they name for the greateſt Wits, there is that ſame barrenneſs and dulneſs, with which they reproach inferior men; he that has got the Reputation of a Wit, ought to maintain

maintain it by ſuſpicion, and not expoſe too much of that quality to pitiful Cenſures; ſince he that writes, puts himſelf on the ordinary trial of his Country; but he that utters only in Junctо's and Cabals, ſtands alone to the Trial of his Equals. Who are not to judg by the general Laws of Wit, but by the principles of their own Honour, that is their allow'd Humour. So that both your Wit and your Perſon, Sir, muſt run equal hazards in your joyning with theſe men. There are ſome it is true, not only of a more peaceable temper, but alſo

leſs ambitious of Wit: But there is nothing amongſt them, that will be high enough for the Emulation of a Country Gentleman: Their buſineſs is, to make long addreſſes to a Miſtreſs, or to ſit till Midnight at a Tavern: Where they talk judiciouſly of ſome new Piece of Wit that goes about the Town; or the fortune of the Poets: To value themſelves by their ability to dreſs well, and their quick intelligence of a new Mode: They will entertain you with long winded and ridiculous ſtories of their amorous ſuccеſſes; they will find faul

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with the ſitting of your Peri-wig, or the way you have in managing your Cloaths: And though to follow the faſhion of Converſation, they will ſpeak with Encomiums on the Wits, yet they damn all Sence and Underſtanding, where the man is not adored, but in that caſe they are forc'd to Truckle under the Laws of Fame. And now, Sir, if you ſhould paſs from this Gentleman who pretends to do nothing; and ſeek for a Friendſhip amongſt men of Affairs; you would yet miſs of what you ſought; there being nothing amongſt them

agreeable to an indifferent Perſon. If you go to the Inns of Court, where you will hear the diſtreſſes of Clients, with the Murmurs of thoſe who continually ſolicite a capricious or a ſullen Juſtice: amongſt men who are buſied with theſe concernments, the Idæa of Converſation is commonly very Pedantick, and unpoliſht, and in Truth, not worthy of a Gentleman; where men ſtudy not ſo much things noble and generous, but the Arts of palliating wrong, of defeating and deferring right. With what pleaſure could you ſeek the friendſhip of a mighty

mighty Clark, who having a head crouded with Records & Statutes, ſits drowſily brooding over unjuſt cauſes, with the wretched ſatisfaction of tiring out, by pedantick ſtratagems, the Votaries of Juſtice; endeavouring to draw Clouds on Sun-beams, and to hang thoſe Miſts on truth, that it ſhall wander in the cleareſt evidences: Forcing his conſcience, tamely to truckle under the love of Money, and of Fame. Certainly this man can have nothing in him agreeable to the principle of Nobleneſs, found in a Gentleman: Neither if you ſhould

ſtand off from his endearments, would his indifferent Converſation afford you any contentment; whilſt he might entertain you with a long ſtory of his Induſtry in Cauſes; with honourable Encomiums of the wiſe Speeches of his Judges; a blind Admiration of thoſe who have wit enough to get a great deal of Money; with the Factions of the Bar; and the riſe of famous Pleaders; and ſuch unprofitable Harangues which ſignifie nothing to an indifferent Perſon, who is not intereſted in that manner of Life. If, Sir, you addreſs your ſelf to the younger

younger men of thoſe Societies, you will find many of them to have only juſt ſo much of the gallant Humour as ſerves to make them ſingular, if not ridiculous; whilſt they are the idle Imitators of thoſe things they cannot come up to: If you have a mind to divert your ſelf, you may behold in them juſt matter for ſuch an entertainment; whilſt you ſhall ſee them manage the affected Strut, and their half-moded Garniture: Hear them ſpeak in the Phraſes of a Play, (that Modiſh ſort of Canting) and becoming the Inſurers of their own glorious

adventures: They damn all things but the extream Nicetyes of humour; and even ſcorn the Learning of their own Society, whilſt they extoll the magnanimities of a Bravo: They pride themſelves in their Amours to a Sempſtreſs; and in Swearing like thoſe who keep company with the Wits: Nay, you muſt take their oaths for their Wit; for they believe their profuſeneſs that way, a ſufficient proof of their being furniſhed with that Quality: But with all this noiſe they know little of that addreſs, of which they are the fond Idolaters. This

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is to be underſtood, only of the vain, the imperfect, and the half-witted part of them. For theſe Societies are, otherwiſe, the Nurſeries of men of great Abilities, and Virtues.

I believe I have ſaid enough, Sir, to divert you from ſeeking a friendſhip amongſt thoſe men. In theſe Diſtreſſes, I preſume you will not apply your ſelf to the Merchant, whoſe Buſineſs is Profit, and Intereſt; without any deſign upon the Improvement of arms, letters, or converſation.

I cannot imagine, Sir, that you will ſeek lower for a ſociety. But yet I have omitted

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one ſort of men, where you will be confident of being Relieved, and they are the new Philoſophers: Here indeed, it were the higheſt Injuſtice to ſay you ſhould be deceived; whilſt they have given out themſelves to have done ſo much for the advancement of Knowledg; and ſeem to have obtain'd a Victory over it, with the ſame celerity as *Cæſar* did, who only ſaw and overcame. It is under their conduct that Learning has made ſuch famous Acquiſts, whilſt they have led it Victorious through the glorious Regions of the Skie; through

through the ſhady Empire of the Main; carrying its Arms ſo far on the Continent, as to ſtrike its Enſigns to the Center of the Earth; giving it ſo abſolute and ſo entire a Victory, that it may now, like the ambitious Youth, lament the ſcarcity of Worlds. This, Sir, is the ſum of their pretences, and what they proclaim; but you will be a little ſurprized, when you ſhall find them ſo long groveling in Mechanicks: And pinioning with thoſe meaner Arts, the Mind, which ſo many Ages had uſed to happy flights: Cauſing ſuch a noiſe about the

infirm foundation laid by our Anceſtors, as to make the magnificent Structure hazardous of being abandon'd by thoſe eminent Wits that have Lodged in it. With theſe Gentlemen, I am aſſured, you will not deſire to ſpend your Time; and with any of the former we deſire you ſhould not. You muſt in theſe diſtreſſes turn Gallant, and joyn your ſelf to the company of Women; to ſpend whole afternoons in kiſſing their hands, in admiring their dreſſes, and pretending to receive mortal wounds from their Beauty: But yet, over and above that

this

this were an idle Life, you would be diſcarded if you uſed it; for we are not now adays for Lectures of Platonicks; ſince many of our Women are grown as hardy as the men, and love a taſte of the thing you wot of, to reliſh their Converſations: They deride the formality of hearing long Diſcourſes of their beauty, of the Atchievements of their Sex, or any of their Adventures that are not Arch and Couragious: So that, Sir, you will be more ridiculous in theſe attempts, than unſucceſsful in the other. If you ſhould laſt of all, abandon

parti-

particular Societies, and chop in with all in common: The Park, the Play-Houſe, the Eating-houſe, and the Coffee-houſe: You will hear an unintelligible Buzzing, and a noiſe of what you underſtand not: Some ſnatches of occurrences, whoſe beauty you are not able to perceive without the knowledg of the whole: If paſſing by the Benches of the Pit, you ſhould hear a young Gallant ſwear, that he had appointed the aſſignation at Eight of the Clock; you could not tell whether it was an Intrigue with a Counteſs, or with a Citizens Wife: If you

you ſhould take a walk, and diſcover a courſe betwixt a *Hero*, and a Lady in a Mask; except you were acquainted with her Voice, and her Faſhion, you could give your ſelf no account of the Hunted Beauty: Theſe things, Sir, would perplex that curioſity they could not ſatisfie: And beſides, nothing at all inſtruct you in the glorious adventures of the Town: And then for the great Mart of Lies and Nonſence, the Coffee-houſe: If you could furniſh your ſelf with ſo much patience, as to ſit here half an hour; you might hear one Gentleman

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ſay to another; I am ſurpri-
zed, Sir, at the News you told
me laſt night; I did not be-
lieve that Nation was capable
of ſo much fineneſs and dex-
terity, now if you were not
there at the preciſe time of ut-
tering this Intelligence, on
the foregoing Evening, you
could not underſtand of whom
it was ſpoken: Except you
civilly ask the queſtion, which
is an affront to, and below the
gravity of that place: And be-
ſides, unleſs you know your
ſelf to be of a remorſeleſs, and
bloody diſpoſition, you will
be extreamly moved by com-
paſſion, at thoſe Tragick Hi-
ſtories

ſtories you will there find uttered: the Sacking of Towns, the Cutting in pieces of gallant Troops; the approaching Cataſtrophies of Nations; this misfortunes of eminent Stateſmen; the Fantaſtick Criſis, under which puiſſant Monarchies groan, &c. Will there be ſo continually thunder'd in your Ears, that you will often be obliged to a concernment for thoſe Perſons, who really ſtand in need of no ſuch compaſſion. Beſides, there will be this inconvenience in general Remarks; that you muſt expect to be Jeer'd with a witneſs, if you preſume

ſume to peep into the Myſteries of a Humour, of which you are not the Crafts-maſters the Profeſſors of every Intrigue, taking a great pride to deſpiſe a pretended *Novitiate*: And I have known a little Hector, more to glory in the ſleights he is capable of uſing in picking up a Wench, and in the variety of his knowledg, than a great Captain ever did, in the ſtratagems and Policies of War: The deſire of Glory and Singularity is now as violent as ever, though its ſatisfaction is placed in ſuch trifling and idle acquirements: neither ſhould you meet with

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ſo much contempt, if you came to know the moſt glorious Myſteries of War, or rule from its greateſt Maſters; as you ſhall if you apply your ſelf to a Gallant to know the Modes of the Town: Who bears himſelf more upon ſuch a ſufficiency, than the others could upon theirs: So that it will by no means be agreeable to the height of your ſpirit, to pretend but in part to the Humours of a *Hero*; becauſe you will be ſtrangely ruffled if you are found ignorant in the niceſt points. I can think for the preſent, of nothing elſe that is important in the occurrences

rences of the Town. And now, Sir, what is it that you ſee in this manner of life capable of pleaſing you? Or that ſhould cauſe you to prefer it before the Innocence, Manlineſs, and pleaſures of your Country one. Do you live inglorioufly, becauſe you go to Bed at ten a Clock, and call not up the Sun to uſher you to your Lodgings? Is it more pleaſant to lie in little Rooms, more incommodious than the Lodge of your Porter, than to be well attended, and to command in the Palace of your Anceſtors? Is there a neceſſity that you ſhould eſteem

eſteem that day as loſt, in which you have not ſignalized your valour on the Apple-women, the Conſtable, or the frail Glaſs-windows? Giving by ſuch actions a luſtre to the night in which you do them, that ſhould make it capable of rivalling the brightneſs of the morning. I ſee no neceſſity, Sir, of humouring ſuch an ambition: Or are you not educated like a Gentleman, except you have half a ſcore times been under the hands of the Surgeon, for the Conſumption 'tis ſurely a very fantaſtical Genius that governs this Age, to place the glory of a *Hero* in

in ſuch odd ſort of ſufferings: are you obliged by the rules of the new Honour, to ſwear ſo prodigiouſly, as if you were made Maſter of the Artillery to the Devil, or elſe you cannot be reckon'd a man of good utterance and ſence; We can here, *Sir*, eſteem you well enough without ſuch loud ſtreams of Rhetorick; and ſufficiently value your generoſity, though you oblige not your laviſh ſoul to ſpend all its Virtue in a moment. You may, Sir, (according to our opinion) try your ſtrength better in the manly exerciſes of the Country, than in the Debaucheries

baucheries of the Town! and find leſs repugnance in making Love to a Lady, whoſe Virtue equals her Beauty, than in laviſhly preſenting of Wenches, who will ſpend your bounty as freely on a Groom, or a Foot-boy: Your mind will certainly be more tranquil, and more capable of generous Thoughts, that has the Idæas of Juſtice and Innocence to careſs it, than when it is heated with the Exploits of the Town; thoſe minds who have alwaies before them the Images of ſuch low and common things, can never generate Actions truly noble or

worthy of *Heroes*; ſince it is impoſſible for the ſoul to produce any thing above its Idæas. And in ſhort, Sir, what ſatisfaction do you imagine my Lady will take in the knowledg of theſe things: Will ſhe not have juſt reaſon for her grief and diſpleaſures, when ſhe ſees how ill you improve the care of her education, and what a diſagreeing Structure you raiſe on ſuch a foundation; ſhe will ſee with infinite grief the diſappointment of her hopes, whilſt ſhe muſt leave behind her only the Name, without any of the Virtues that were Illuſtrious in your Family:

Family: As ſhe will reflect with trouble on thoſe happy Mothers, who all along had a charge in your Race; and who died with the contentment of a proſperous conduct; when at the ſame time, though her prudence and her diligence have equally theirs, yet her charge has alone miſcarried: ſhe has been a fruitful Mother, and ſet you in the Cluſters of *Heroes*, but ſhe muſt ſee you growing Dim and Sullied in the circle of ſo bright a Race; and ſhe will believe that the glory of your Houſe is ſet, ſince a Name adds nothing to a Family, without virtuous

endowments. And in fine, Sir, we that have hitherto been honoured with your Friendſhip, ſhall not know after what manner to receive you, when you return from the Town: we know you will ſufficiently deſpiſe not only our capacities but our Courage; whilſt we can neither talk, nor act at your admirable rate: Nor I believe will you ever be able to inſpire us with your Gallantry of mind: We can very peaceably go to Bed by a Candle, and not deſire to ſwim to our repoſe through Blood or Wine: We are guilty of that good breeding as to think it rude to lie

lie long after the Sun; neither have we thoſe prodigious adventures to dream of, as could endear the Pillow to us beyond the hour of twelve. Well, Sir, we muſt take our leave of you when you go, and never expect to ſee that accompliſht Innocent young Gentleman again in our Country; but one that will become the terrour of the Piggs, and the Pullen; and that will level ſuch an Artillery of Oaths againſt us, as muſt oblige us to ſtand off with our Careſſes. Thus, Sir, like Juſtice, you muſt be a ſtranger in your Country: Or return again to the boſom of

your *Heroes*; where after you have cut off another fair branch of your Eſtate, you will have added enough to the triumphs of wit, and humour: and though with leſs glory, yet more diſcretion, return like a Conſul privately home: where you will have time to reflect, like an unfortunate aſpirer, on all the precipitancies of a wild ambition; and on the fantaſtick Paths are trod to the glory of this Age: Yet you will then find that all your exerciſe of Eloquence, and Arms, to which you had been bred in the Town, will not beſtow upon yon a ſufficiency to ſerve your

your Country, with reputation and ſucceſs; or to preſide over the fortune of bickering Nations: But though your Age will not feel the weight of your Laurels; yet it may the ſmart of your debauchments; and the extravagancies of an hour, may accompany your ſence to the remoteſt moments of your life: and that reaſon to which time will reſtore its juſt Dominion, will not only with indignation ſee the miſcarriage of its affairs, under the conduct of a wild Humour; but alſo, like a juſt Prince, behold with pity the ruine of its Intereſts, and the fatal waſts of its

Inhe-

Inheritance, under the regiment of that Tyrant, when it muſt live a ſolitary and a drooping Monarch, lamenting the captivity of its nobleſt Princes, carried away in the Incurſions of youthful Luſts; and grieve to have arrived too late to reſcue the faireſt ſubjects of its powers; when the pleaſures of what it poſſeſſes, will not be able to divert the trouble of loſing what it ought to have enjoyed. After all, Sir, you will add to thoſe numerous inſtances, that ſhow to the world the alone power of experience: Whilſt all the Remonſtrances of others; and the

the admonitions of our beſt Friends can never prevail ſo effectually upon us as our own trial of things: And that he which will be truly wiſe, muſt be at his own coſt, and not expect it at the expences of others. Yet from that Experience, you will not receive inſtruction with that friendlineſs and ſweetneſs, with which now your Relations make you their Remonſtrances: That Lords it, and impoſes, ſitting upon our minds like ſullen Counſellors in declining ſtates: Preſenting us not with the Picture; but the Original of unpleaſant things. Experience

ence is the laſt Inſtructer of Mankind; having in that Authority and Eloquence, of which Examples and Precepts are deſtitute: Whether or no, 'tis reſerved as a puniſhment of untractable diſpoſitions, to know with a bluſh and regret, what they would not receive with an even and a tranquil temper. Or whether it is the ſureſt way to conquer an inglorious affection to Vices: certain it is, it has triumphed in very great inſtances of its power; and reclaimed thoſe that were impenitrable to ſweeter Arts: And there has not paſt any Age, in which it

it has not done ſomething extraordinary and eminent. But yet it was the deſire of your Relations, that you might have eſcaped its Diſcipline, and that not only becauſe it would ſhow more generoſity to be otherwiſe admoniſhed; but alſo, becauſe that is known to be ſometimes very ſevere, and to have that fatality in its precedure as to ruine the ſubject it inſtructs: Allowing but ſome few moments of being wiſe. We heartily wiſh that you may be ſpared from thoſe ſeverities; and ſince you will be left to the Documents of experience,

that

that it may deal favourably with you, and kindly ſhew you in a little, what the greater amounts to, is the paſſionate wiſh of all that know you: And particularly of,

Sir,

Your moſt affectionate Friend,

and humble Servant.

To the

READER.

IT has not only been the Fashion, but esteemed a Justice in every Age, to assist those Theams that have been run down by a Popular practice and contempt: Marriage appear'd so to the Author of the following Paper; which suffers too much in the loss of its Veneration and Esteem; had any more Dexterous, found that Gencrosity about them, as to have performed an act of so much Justice, they had prevented this attempt of the Author, who writes not out of affectation nor a busy humour. But it

ſeemes the wits are revolted, and have taken imployment under a Tyrannick, and proſperous vice: whilſt thoſe who are beſt able to appear for ſo excellent a Subject, have deſerted it, the aſſiſtances of meaner Perſons, though they may want the applauſes of Succeſs, yet they loſe not the Character of Kindneſs. And when others are ſtrangly imployed in heaping! Reproaches upon Marriage, and in aſcribing diſadvantages to it, whilſt they affront it with their new Witt, and their modiſh Vices, nothing can appear more Juſt, then to vindicate it, by Recapitulateing thoſe benefits that it has produced in the world: it is a witneſs great enough of its misfortunes, that it needs to be Harangued; ſince its practicall Eſteem and Veneration, had 'till now preſerved it from the want of Elogies: but

when

when it is reduc'd to that condition it is high time to erect it Monuments, whilſt the world is ſo faſt forgetting its *Reputation* and its *Grandeur*. But whilſt the Author has attempted this, he muſt ſay in his own Juſtification, that he has only intereſſed himſelf in the Subject, without reflecting upon any that have procured it injuries: and indeed every Writer, ſhould proclaim like the Roman, *Pacem cum Hominibus, Bellum cum vitiis*. 'Tis far from his humour to ſhow a diſreſpect of that nature to any Perſon, and as far from his beleif, that the way to reclaim others, were to expoſe them by ſevere Reflexions. they will do him an injuſtice who think ſo of him; and equally traduce him, who ſhould take his taxing the Crimes of ſome, for a Cenſure on the whole Community: he only deſignes to

ſhow the vanity and the fault of thoſe who becoming enamoured on a fatall humour, muſt yet make their addreſſes to it in ſo ſtrange a manner, as to impoſe it on the beleif and practices of others; and in aſcribing the concurrence of the whole Town to the efforts of a private Humour. We are well aſſured, that thoſe vices have found impregnable more Perſons then they can pretend to have Conquer'd. Though at the ſame time, ſince all Vice is progreſſive, and eſpecially when it is puſht on, by ſo ſtrange a confidence and affectation, it is but neceſſary to fix ſome Accuſations on that Practice, whoſe noiſe and daring temper, may in time, make more conſiderable devaſtations in the poſſeſſions of that Vertue, which yet is left ſecure and uncorrupted. And the Author deſignes this Declaration not only as an

an excuſe for the following Paper, but alſo as a Juſtification of what he has formerly written, in which he finds himſelf cenſured as taxing the whole Town with thoſe blemiſhes, which he only affixed to the affected and impoſing humour; though he can eſteem that reproach as no other then an Evaſion and an Artifice in the faulty, ſince thoſe whoſe innocence is aſſured, never concern themſelves in any Reflexions which belong not to them.

—Thus far I had written, when I received an Anſwer to my *Remarques*; but it was neither with *Trouble* nor *Surprize*; ſince I very well know, that it is impoſſible for the moſt modeſt Adverſary to defend himſelf from the preſent briskneſs of the Town wit: which ſpares neither a Friend nor an Enemy: the trade of *Poetry* and *Raillery* [muſt] go on,

or elſe all the Town wit [muſt] be ſtarv'd. I received no diſorder in the leaſt from any thing in his Book; only his Preface put me into a little heat, in which I [muſt] tell him, that amongſt all the bad Company he beleives I have kept, I yet never met with any thing ſo diſingenuous and ill-bred as his odious Epiſtle: and I can aſſure him, that I have given the World greater proofs then himſelf of contrary Impreſſions: but the anger is over, and I am his moſt Humble Servant; and though he beleives me to be a *Pedant*, a *Tutor*, a *Secretary*, and *Squire Clodpate*. I will yet imagine him to be a great Wit, a Gentleman, and if he pleaſes a Perſon of Quality: for I alwayes find it more eaſy, as well as more civil, to give Elogies, rather then reviling: as for his deſign, it was brave, and not at all

all *Dangerous*; for what could he do leſs, when he was perpetually egg'd on by a fair Lady who was reſolved not to admit of his Courtſhips, except he appear'd prodigiouſly Ingenious, as he is otherwiſe ſweetly accompliſht: ſhe appearing of a *Capricio*, like that Princeſs, who would have refuſed for her Gallant, the handſomeſt man in *Europe*, if he had not been alſo at the ſame time, the greateſt wit of the *Conclave*. I congratulate you Madam, in the choice you have made, of a Servant; he has acquitted himſelf well of your Lady-ſhips Commands; and I hope, when you have any others, you will not beſtow them elſe where: but yet if at any time, you ſhould requeſt him to write your Life, let me beſeech you, to forbid him to put an Epiſtle before it, for he has the worſt faculty that way,

way, of any Gentleman I know. All that I ſhall ſay to his Book; is, that it is throughout one great miſtake; and that firſt, in taking thoſe Reflexions to be intended for all the Town, which were only directed to a very few Perſons. And then to affirm that the words of *Age*, *Nation*, *Town*, *Societies*, &c. were General, ſince it is ſo plainly to be ſeen, by the *Cenſure*, and the *Character*, that none but a foole would have treated them in that manner: an Age, a Nation, a Town, in which are ſo much Learning, Bravery, and Vertue; and particularly, thoſe Societies that are by all the world honoured and revered, for thoſe endowments the Gentleman has mentioned in them. All that I proſecuted was a vain and enterprizing humour, which having (upon occaſions apparent) found amongſt ſome of the Wits;

I after followed where it had took refuge in graver Communities, the former received the research, like those who are justly esteemed the greatest Wits of our Nation: but amongst the latter, it met with the *Haloo*, and the *Ran-dan* for the Country: this it is to have any thing to do with those Gentlemen, for my part I disclaim them, and shall hereafter be as unwilling to Note their Imperfections, as I have ever been to admire their sort of Vertue. Another great mistake is, that I designed *Sir, T. L.* for a *Hero*: what was intended in him, was only to shew that a Gentleman who had arrived at all the perfections of a good Education, might live more prudently on this Place in the Country, than to spend it in the Town, only in Women, Playes, Garniture, and Fricacies: and

this

this Gentleman knowes (who muſt be a man of the Law by his frequent Quotations.) That his Majeſties Father of Glorious Memory, Commanded by Proclamation, all Country Gentlemen to reſide on their Eſtates, and not to come to the Town, to *Hero-ſie* in eating of *Ragoo*'s, and *Fricacies*: and in ſhort, next to thoſe whoſe affairs lye in it, it is properly a place for younger Brothers, who may raiſe their Fortunes, by Armes, Letters, or Converſations. I think I have in theſe few lines, anſwered all that this Gentleman has Objected. There is only a great deal of Diverſiſment, Reviling, hard Words if not Pedantry too, behind: for which I ſhall ſay in the Gentlemans behalf, that as for the former, he endeavour'd to imitate the preſent mode of Writing, and he does excellently well for a be-

gin ner,

ginner, and he may eaſily be excuſed if he has reach'd but few of thoſe perfections required in that criticall Stile: and as for the latter, having to do with a *Pedant*, and a *Tutor*, he could not but forget that Civility and Reſpect, which without doubt, is (otherwiſe) naturall to him: and he thought it needleſs, to uſe any of the Lawes (which he found not in his ſtudy) of *Writeing Maſcarade*; ſince he thought himſelf not at all obliged to ſhow any reſpect to one in a *Vizzard*. But I reſolve, for my own part, to be more carefull, and wiſh heartily his friendſhip and reconcilement; and if the Gentleman, who has ſucceeded ſo well in Letters, ſhould alſo make his applycations to Armes, if Sir, T. L. and his Tutor, meet him in the ſpring, on board his Majeſties Fleet. I know that Perſon, will

endeavour

endeavour a friendſhip betwixt this worthy Gentleman, and his Mothers Secretary: but I would not willingly defer it ſo long; but rather perfect now ſo Important an affair. Come Sir, you are out of humour; I wiſh we might injoy you a little in our Country; where you ſhould have good entertainment, though you might not meet *Aſtræa* there, (whoſe alluſion you ſo unkindly miſtook) my Lady will treat you with extraordinary Magnificence, and her Secretary ſhall ſerve you with great officiouſneſs: you ſhall Drink, Hunt, Hawke, Courſe, nay you ſhall ſtay on *Sunday*, and hear our Parſon, who is an honeſt Gentleman, though poſſible he cannot Preach ſo Divinly as *Maximin*. I have now done with the Gentleman. I have only a word to ſay to the Town, and particularly the vin-

dictive

dictive Ladyes ; as for any thing in the Remarques, I do affirm on the reputation (with my Answerers good leave I would say it) of a Gentleman, that I never intended it in the least, to impair the reputation of excellent Persons ; or the Conversations of the Town : and I hope no other will be guilty of so unkind a mistake, as to think I meant Age, Nation, and Town ; any otherwise, then as they are frequently applyed to particular humours : Nay I will say further to prevent any other Essayes ; that the *Remarques* was in a manner Printed against my desire, (though I will not accuse a Gentleman who had eat, and drank, and slept in an Inns of Court.) And besides, that there are some things in it

it which were not my own. I know there is no Perſon of Juſtice and good Nature, but will be ſatisfied with this *Apology*: and as for others, I am wholly careleſs of their Cenſure.

To

To Antonia.

NOthing is more just then the Dedicating this following Paper to you: neither could any consideration oblige me to forbear it: and even whilst it seeks a shade, it yet desires so illustrious a patronage. What ever censure it receives in the world, will soon be forgot in the kindness you will shew it; and the favour of so excellent a Person, will sufficiently reinforce it against all the assaults of custome and prejudice. And in the privacies where we now are, I may assume the liberty to say, we are the votaries of the neglected Theme; and acknowledge the Divinity of that Altar which the Irreligion of the Age has abandoned: all our regret is the difficulty we have found in making that sacri-

ſice, which is now eſteemed the degenerate Devotion of the World. Though Vertue has loſt its Traine, yet it receives the moſt obſequious reſpect from us; and it has not been our hearts but our conditions, that have refuſed its conduct in the track of Ages. We are not yet become Atheiſts to a Hymen, nor deſerters of a fidelity which is loaden with reproaches: Neither do we recount theſe things in a ſhade, becauſe we bluſh to avow them in the Sun beams. No Antonia, we have depoſited thoſe reſolutions in faithful aſſurances, which we would at any time be willing to lay out for ſo fair a purchaſe: in which alſo we have preſerved our Vertue, like ſnow, that's in cold houſes ſaved from the Eſtive ſeaſons of a rageing vice: the age has no propitious ſentiments from us, nor do we valew the reproach of being ſingular in our vertue, the ancient Idea's, though the world may pretend they are faded, are yet more charming to us, then the gayneſs of their preſent

preſent Images: All their Paint and imbelliſhments cannot enamour us on theſe; nor has the dirt they have flung upon the former, prevented us from admiring an unequall'd beauty in them. We have given them the Aſcendant of our ſoules; and they have faſhion'd there that fidelity and juſtice, which will be for ever the ornament of our breaſts: neither do thoſe qualities appear leſs fair and agreeable to us, whilſt their habilements are out of mode. Now the popular fury and practiſe has proſcribed a vertuous love, it receives a protection in our hearts; and we can boaſt, that it ſhall never be reſin'd but with our lives: we are ſorry to give it no larger a Territory; and we would gladly lead it farther into the affairs of our lives: we are not ſtopped in thoſe deſignes by the Platonick precaution, nor a fear to try our Ideas by action: we have took other meaſures of a juſt and happy life: and prefer the example of generous Ages, before the

fictions

fictions of Romance: tis not because we love their beautifull wanderings, that we are kept in a perplexing Labyrinth, and know not how to come at what we love; Since it is not our humours, but our affairs, conceale the Clue. In the mean time, our inclinations and our wishes will appear a justice to that design; and a respect to the memory of our Fathers: Nay, we rather see our selves deprived of some of the felicities, then cut off from the generous interests of that State: we have erected votive Altars to Hymen; and pay the more disinterested part of the Devotion: our Piety has nothing in it of Mercenary, whilst the mind is the only Devote. we have surpassed the Poetick Chymæra's; by a truth that has out done their Fables; and yet that passion which has equal'd their flights, shall ever keep it self above those loathsome places where they rest their Genius: it is not grown giddy by the height; nor will its flight ever become

the

the Precipice of its ruine. No Antonia, we have alwayes maintained the limits of Fidelity, and Iuſtice; nor can we ever allow our love that fatal Sovereignty, as to be above the Laws of our Vertue. We have ſeen too much of their misfortune, who aſſiſt a Tyrannick Paſſion; whilſt they unhappily help it to acquire, a Felicity and Grandeur, to which it mounts on the ruines of their Repoſe and Honour: in our united hearts our Love has room enough to reign; and the management of thoſe juſt affairs will allow it no leiſure for Ambition. I have entertained you Antonia, in a manner unuſual: but it cannot appear unhandſome to the Age, ſince it is but to imitate their divertiſments in Maſcarade. And to the reſt, it will only ſhow a covetouſneſs like to theirs, who hoarded under ground their Treaſures; eſteeming that to be yet their Wealth, which they did not dare to own. And we have moreover, exceeded their

felicity; who have on wounded Trees, or Marble, ſaught an immortality for their Love: ſince we have now committed ours to more perpetual abiding Letters; and though we have ſet it in a ſhade, and a Character unknown, yet we will expect that propitious time, that ſhall both reveal, and interpret it.

REFEXIONS

REFLEXIONS ON Marriage, &c.

I Did not think, that when we entertain'd our ſelves with the little Modern Philoſopher, you would after have demanded thoſe things from me in earneſt, which were then our divertiſment: but ſince you have been ſo inclined, I obey you

readily, both, as I ſhould bluſh to refuſe any ſatisfaction to a Perſon who has ſo grandly obliged me; and alſo, as I have a repugnance to quit my declared opinions. But, I hope you conſider, that you deſire theſe things from a young man, who is uncapable of doing right to ſo great, and ſo important a Subject; and one, who beſides, can furniſh the diſcourſe with no experiences of his own; and moreover, the diſtreſſes of that Theam, require the aſſiſtances of the moſt dext'rous and generous Pen, whilſt it lyes bleeding

in the armes of a barbarous Age; who perfectly forgetting the reſpect it has received from all Generations; and the brave aſſiſtances it gives to humane nature; together with the particular obligations it has laid on themſelves, are upon the point of finniſhing its being in the world, without the leaſt ceremony or ſhew of regret. Such a Proſpect, requires the aſſiſtances of the nobleſt Pen, which can do no leſs then purchaſe to the owner the immortal fame of a Hero; ſince *Marriage* is not now aſſaulted from

the Ambuſhes of *Cloyſters*; nor from a luſtful Fryer; But by the faireſt pretenders to generoſity and nobleneſs, whoſe Protection have in all Ages been ſought by thoſe diſtreſſed Intereſts, which have fled from the fury of *Pedants*. Whilſt I thus repreſent to you the importance of this Action, I ſhew you my inability to do it. But, ſince it is for the ſatisfaction of a Friend, I think your Ingenuity and candour are too great, to expect a ſufficiency from a man he has not about him. Neither, can I believe, that you want any

any Motives to aſſiſt you in your juſt reſolutions; that condition appearing too lovely in it ſelf, to want the imbelliſhments of Eloquence: beſides the glories of the object you careſs, whoſe perfections and accompliſhments are ſo great, as hardly to be equalled within the compaſs of our Iſle. And were there not as much of pride as inclination in the preſent humours, we might very well queſtion whether the moſt hardy of our Gallants, did they every day converſs with thoſe beautiful endowments which

She poſſeſſes, would not willingly deſpiſe the glory of contemning Marriage for ſuch an injoyment, and even be contented to be vertuous, rather then not be happy: this we have reaſon to believe would be their reſolution, were they not ſtrictly tyed up to the high Rules of their Ambition and Glory; ſtarving their judgements, whilſt they feed their pride and affectation. Your deſign wants none of the following Arguments to juſtify it, nor to keep your reaſon from ſubmitting to the fantaſtical definitions of the ſelf-conceited

ed *Malmsbury* Philoſopher. And I muſt reminde you of one thing more; which is, that as in Pictures, ſo in ſuch conſiderable draughts of humane Intereſts and Affairs, there muſt ſtill be wanting thoſe graces and that lovelyneſs, which no Deſcription nor Account can reach; it being impoſſible for the glorious life to be rivalled by the ſweeteſt Paint; and we can only lay the colours, and a ſimetry of parts, whilſt the beauty and the charm are above the reach of Pens. 'Tis will yet be neceſſary, to keep your thoughts

together, to purſue a Method, and to decline the hunting mode of writing now in uſe, of running Remarques here and there, as the fancy of the Author leads him: Marriage is our Theam; and the juſtneſs, neceſſity, and advantages of it, the Subjects to be inquired into. It is now the opinion of thoſe which will pretend to underſtand moſt, That the world has been fool'd in nothing more, then in an idle and a tame ſubmitting to the fetters of Marriage, that ſome one, unknown to them, did moſt injuriouſly

juriously inslave so many Generations with this dull institution; which did upon that account, lose the freedome and the vigour of generous actions, and miscarried in those Essayes, that would have shewed a greater bravery and glory of Minde. All Ages being left such imperfect draughts of Hæroick vertue, because the Genius was captived that drew them, which if it had known a just liberty, former Generations would have been as perfect as the present is like to appear. They think that if such a company of Hero's,

had been born into these parts of the world, who had been free of this Clog, *Europe* had never sat so long slumbring with its Arms a cross, whilst the *Turk* plundered it of its beautifull Provinces; but that its Moones had been Eclipsed by those, who with the quickness of *Cæsar*, had ranged the numerous Regions of the East; carrying their victories so farr upon the Traverse till they had found no day light to conquor by: but the World has wanted these Heroick flights, whilst it has been the impediments of

Wedlock, that made it ſit ſo long inglorioufly ſtill, and to paint the Scenes of its adventures with ſo much imperfection and dulneſs. But when we ſhall find that the world has received not greater benefits by the Idolaters of Liberty, then from the votaryes of Wedlock; and when it will appear that nothing is more juſt to mankind then that condition, we ſhall be able to return ſo criminable a Charge. Thoſe Ages defind more prudently, and with greater moderation, who made not bravery of minde a Knight errant humour,

mour, ſubmitting to all the riſques of Fancy and Appetite; the world has ſuffer'd by nothing more then in this uſeleſs noiſe, nor could there have been an act of greater prudence, then to put the ſhackles on this mad and wild Liberty, which would more then any other thing, have diſordered humane Affairs. True nobleneſs and glory, is regular and managed; and not like that Goddeſs born on the brain: an infinite number of benefits and publique kindneſſes, ſate long in Counſell how to define it; nor have they paſ-

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fed its Character without many correctings and emendations; they have drawn together different perfections; and then tryed them all (like *Emmas* Purgation) by the vigour of humane affaires, our Anceſtours conferred not their favours ſo readily, nor did they admit thoſe into the family of Heroes, who were conſiderable only, for a peculiar wildneſs and frenzy of minde: the preſent managers of Genius's, may try their off-ſpring by their Poetick fire, but they ought not to do that injuſtice to their Fathers, as to affirm they

they adored no other light. They have introduced *Chymæras* then, and have exploded excellent Realities, who have dislodged braveries of Minde from the circles of Marriage; and with them they have rob'd the world of great advantages; of which I shall give you a prospect in t' is following Paper. To oblige mankind, by an obligation sacred, and unalter'd, to the affairs and interests of one Love, was an act of that prudence and wisdome against which none can justly dispute: They could with no equity, have raised a Title to more; since the Law

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of nature proclaims that [*Loving of one ſhould be for one enough*] and that Sex muſt have been left in a condition wholly baſe and mercenary, to have took the pay of every Amour; they would have ſet up a Tyranny in Love, which muſt have been the moſt cruel and inſupportable of all others, becauſe exerciſed on the beſt intereſts of Life. Marriage puts the world into Diſcipline, and a happy government; incloſeing the common injoyment, that none might lay claim to the portion of an other: had beauty, and the poſſeſſion of that Sex, been left a prey to

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the Conquerour, and ſubject to be borne away by the moſt forceible courtſhips, mankind muſt have ever dwelt jealous of each other, proclaiming an enmity againſt all the World; and have judged their power alone, a ſufficient defence: but by the fore of matrimoniall Laws, and the allotments made us from above, we live in quiet and ſecurity with each other, who muſt elſe have ſtood perpetually on our guard, and ſecured what we had loved from the wandering Luſts of others, the world muſt have been perpetually involved in Quarrels; ſince Love is more reſt-

reſtleſs, and more impatient then Ambition: and whilſt a charming object had many claimers, ſhe muſt at laſt have yeilded to the Conquerour; and not have gratified the paſſion of the moſt deſerving, but the moſt happy, being without the exerciſe of that Empire which Halcion Lawes had gave her, that muſt have been wholly loſt amidſt the animoſities of Rivals. Or if mankind had been wearyed into a more Friendly way of living, and yeilded that to indifference, which they pretend would have been the effect of Saciety: yet ſti'l the world muſt have loſt

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its Glory to preſerve its Peace: and like thoſe deſpiſed Regions, who are therefore quiet becauſe they banniſh all things that would invite a Conqueſt. The uſe of excellent things muſt have been laid aſide, and the World muſt have practiſed the wiſdome of a prudent Conſort, who disbands her beauties to cure the jealouſies of a Husband. And as the great *Cato* urged the preſerving of *Carthage*, to keep up the vigour of the Roman vertue which would languiſh when it had nothing to emulate; ſo ſuch an indifference, muſt have yeilded up all things of a generous

rous concernment. Moſt actions of bravery and glory, receive a motive and originall from without; and as we have ſeen, that all Ages have applyed themſelves to thoſe things that procured the eſteem and the reward, Vertue preſently fading, when it wants the Sun-ſhine of applauſe and emulation, and the ſhowers of recompence: ſo no conſideration of particular concernments in Love, and the ſtudy of appearing gratefull and accepted, had brought a greater dulneſs on the world, then a preſent reflexion can readily diſcover, neither ſhall we affirm

a thing at all unjuſt, to ſay, that the world owes not inconſiderable benefits to a vertuous Love; and that, not ſo much as it has brought upon its boſome ſo many Heroe's, but alſo, as it made vigorous and ſtrong the beginning of that vertue, which had poſſible ſat down wearied with ſmall acquirements, had it not been ſupported by a generous paſſion: a truth that has found more excellent experiments, then what are met with in fooliſh Romances. And whilſt thus the exceſſes, and the indifference had done the world equal prejudices, what could be

be more propitious to it, then the moderation and the middle way of Marriage? it removes on one hand what is violent, furious and Rapacious, and overcomes on the other a degenerate indifference and ſloath: and as it is not our inclinations but their irregularity that makes our Crime, ſo every thing is happy in its moderation: thus the aſſiſtances of fire to the occaſions of life are very happy and neceſſary, it is only dreadfull when it growes unruly; we ſaile with pleaſure on that Ocean, and trace its yeilding boſome with remoteſt

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wealth, from which yet we fear an inundation. So Love preserved in happy bounds by the institutions of Marriage; its excellencies and advantages remain to the world, its childish and troublesome qualities are cut off by Lawes: its made tame and gentle, which would else have devoured the fairest concernments of the Universe: should the world be without the society of this govern'd Passion, it might want a heate to vigourate, and render serviceable all its parts, which must else have submitted to dull languishments, nothing then appeares more just then Marri-

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age, ſince the love it cuts off and regulates, the world could not have borne; and the love it manages it cannot ſpare, without parting with the foundation of its beſt Affairs: neither have any appeared diſſatisfied with this conduct, but only the Bravo's, and Furioſo's of Ages, who think that the ſatisfying of an ungovern'd appetite, is more important, then the being kind and obliging to common nature; whilſt only ſuch politiques as their own, can make it be thought expedient to deſtroy the good of the whole, for the unreaſonable ſatisfaction of ſome in particular

ticular. The higheſt wiſdome took the proſpect of all the Species, and eſtabliſhed what was the benefit and the good of all; and not what might pleaſe the humour of ſome individuals, who ſtarting up in particular Generations, and making a noiſe amongſt thoſe with whom they lived, could yet with no Juſtice, reproach the prudence that governed their Fathers; with which they are diſpleaſed, through the capriciouſneſs of their own folly, and not the defect of the precept; which like Beds and Couches, are not to be accuſed, becauſe they are uneaſie to the Sick and

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diſtempered. We have found how prejudiciall the ſmall experiment they have made of their new way, has been to the world; they have practiſed on it but a little while, but yet, like bold Empericks, they have ſo altered and ſpoyl'd its conſtitution, that a long courſe of better experiments will hardly recover it; they have boaſted of their Skill and Dexterity, but thoſe inconveniencies that they pretended ſuddenly to remove, they have opened into an impetuous torrent of peccant Humours; and had not former times who ſubmitted to the intereſts of Mar-

riage, done more then they for the prosperity and good of the world, it had possible known scantier Allowances of health and tranquility: had the Genius of the Universs been fashioned by them, we might hardly have seen produced all those monuments of Vertue, Glory and Nobleness, which now are extant in those who are like to do nothing but satisfy their humour and appetite, and quarrel with those things they cannot minde: and the world ought to look upon them as no other, but such who in Countries lying low, let in the Sea upon them, to drown all

all the poſſeſſions of greateſt Value; thinking ſuch an extravagancy ſufficiently recompenced, by having thereby an opportunity, to row the ſmall Pinaces of their fancyes, trimmed with the Flag and Saile of their Poetry, over the buryed magnificencies and honours of their Fathers.

Marriage laid the foundation, and firſt principle of civil Society; it was a Yoake for which the neck of innocence was not too ſoft and delicate; and a condition governed by unerring vertue, had yet need of theſe allotments, as to the advantages and improvements

of Society. And that which Marriage appropriated, was the firſt proclaiming of *Mine* and *Thine*; the Earth was common, and the injoyments of it had an undiſtinguiſhed right, whilſt the concernments of the Bed were ſacred and ſeperate: and even in thoſe natures, the moſt ruined and decayed, there are yet the remaines of this old inclination, which ſhew themſelves in jealouſies, and a deſire to poſſeſs alone the fancyed objects; and in all things elſe we can allow a ſharer, but in the intereſts of our Love: conqueſt, repine, and violence

lence divided the portions of the Earth, but nature ſeperated Marriage; againſt which it is the higheſt crime to complain of ſo juſt an inſtitution, and of ſuch equal allowances. That condition through the Ages it has travelled, has often met with thoſe rudeneſſes and unkindneſſes, as have made it ſuffer, and loſt its reſpect, but if mankind would reaſſume that obſequiouſneſs and obſervance which it ought to receive, we ſhould find it again reſtored to all its former renown and veneration: that Inſtitution, like Power, owes its glory to the

reſpect is paid it, whilſt every thing that is neglected, is by that ſcorn rendered cheap and contemptible; and any diſeſteem which Marriage lyes under, is not from the inconveniencies that are found in it, but only ariſes from the incivility of thoſe times that forbear to reſpect it: if ſome Perſons would ſtuddy to do it Juſtice, we ſhould find it again with the ſame votaryes about it, and not like dethron'd Monarchs, without its ſtate and unattended. Some not generous as they ought, have put affronts upon Marriage, and a deſire of their reputa-

tions,

tions, have produced in others the fellowſhip of their crime; ſcrupling not at all to ſhare in their Vices, ſo they might but participate of their glory: theſe are the Factions bandying againſt Marriage, who loſeth the memory of their Fathers, that minded nobler things, can think of nothing better then the moſt diſingenuous and diſhonourable divertiſments. But I believe, I have ſaid enough to vindicate the juſtneſs of Marriage; and there is that in every mans mind that will aſſiſt the endeavour.

As the principle which

continues nature, is of all things the moſt excellent and generous, ſo that which makes the continuance happy and advantagious, muſt not be contemptible: the ſeeds of being in other Creatures are as powerfull, as *Lyons* and *Tygers*, who leave their young to inherit their quitted beings, and the Deſarts where they govern'd: The *Stag* communicates to his Off-ſpring, his ſwiftneſs, and a long life, but the Rational beings, are not only continued in their kind, but in their uſe and glory by the diſciplin of Marriage: and it has not only perpetuated Generations,

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and the variety of Ages, but conveyed along with ſucceſſion the pleaſures and the intereſts of it; it has not only laid the foundations of vaſt and puiſſant Empires, of leſſer Signories and States; but rendered them uſefull; civil, and excellent, it has given births to ſucceſſfull and flouriſhing Arts; and not only fixed their conſtellations, but alſo pointed the circles where they ſhed their Influence, it has managed the high-Mettle, and feirceneſs of Witt, and made that eaſy to be governed, which might elſe have proved too unruly for them that uſed

it. To this we owe the original and excellency of Learning, which has taught wisdom and civility to barbarous Nations; whose wilder influence, like that of Comets, had pointed nothing but ruine and disorders to the world, had it not rose in the circles of Marriage. He was once rocked in the Cradle, whose Philosophy and Science, after travell'd to the confines of night and day; who riseing in the sphear of Marriage, shed a quiet influence, over all that Land and Water knew. An indulgent Mother in her lap, first bound the tender head of

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a famous Conquerour, who after wore the Laurels of so many victoryes, conveying with her milk and her careſſes a ſweetne's that charmed the fury of his blood. Whilſt Ambition, Warr, and Diſtempers ſtill emptyed the wor'd, Marriage ſupplyed it with other inhabitants, who took up, through the track of the ſame Education, the affairs and intereſts of their Fathers. VVhen by the death of ſome excellent Perſon, mankind have been deprived of great advantages and bleſſings, ſome others have roſe up, and equal'd if not excell'd the vertue of their

their Fathers. When Countries have been widdowed and drooped over the loſs of an indulgent Prince, they have had reſtored in a ſucceſſour, the freſhneſs of their withered joyes: and the deſignes of a vaſt Empire, left in an imperfect draught, has been finniſhed by the ſucceeding hand with all the beauties and imbelliſhments of Power. An increaſing Nation, living too ſtraight in narrow Regions, have under the conduct of ſome Hero, ſought more commodious places, whoes generous deſignes have been ſo farr perfected by his ſuc-

ſucceſſours, as to become one of the faireſt Empires of the world: and it has been found, that mingling Nations, whoſe Lines have been perplexed with other commixtions, have never done any thing whereby to be renown'd: thoſe places that have ſuffered incurſions, where they have not bravely diſtinguiſhed and united their own blood, have preſently loſt the ſence and name of glory; which ſacred title of blood, has been the great motive to the moſt Heroick atcheivements; how did the world behold and admire an invincible obſtina-

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cy in the reſolutions of the *Capuan*, becauſe he could not betray the glory of a Roman. the reſpect and dignity of blood, is preſerved no where but in the Channels of Marriage; and the Child only reveres the vertue of a juſt Parent. The ſence of glory, not bounded in thoſe ſacred Spheares, had wandered till it had ſpent its influence, and fallen ſhot upon the Earth. Marriage holds the *Idæa* neerer, and inbelliſht with that ſence which makes it ſacred; Emulation ſees it a far off, and viewes it only with indifference, to which

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the inclination is but fortuitous and uncertain; but we carry it in our bosome, when we have received it from our Fathers.

He that looks upon the four great Empires of the World, will find that they flourished then with greatest bravery, when they were most vertuous, and that their greatness declined with their Morals: the *Assyrian* Empire was succeeded by the *Persian*; which by its strange Luxuries and Effeminacies, became so easy a Prey to the armes of *Alexander*, and by effeminate Ages, are no where meant the

the Uxorious, for they were ever manly and gallant, but those that gave themselves up to the dishonours of that Sex, when the *Persian* Empire was destroyed, he that put out its light, was too careless of preserving his own; whose successes and a bold spirit, being all that was remarkable in him, found not in his Riot and his Wantonness, the leisure to think of continuing what he had acquired; by which meanes that Power, being left without an Heir, but what was suspitious, and not respected by himself, the violence of its after Administrators,

niſtrators, ſoon laid it low; who ſhareing of their Maſters temper, as they did of his Succeſſes, were only the purſuers of a mad glory; few of them leaving a name in Power, who had yet the poſſibility to have done ſo much to acquire it. After this roſe the *Roman*, the beſt built, and ſupported, and of the largeſt extent: ſpreading the wings of its dreadfull *Eagles* over the face of the whole Earth, being the nobleſt and moſt exact draught of Power, that the memory of Man has known: its vertue was the moſt uſefull and generous;

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its Arts the moſt pleaſing and excellent, and its Spirit the moſt perſevering and great, that any times have ſhown, that were barely Vertuous, with its religious Reſpect amongſt other things, to Marriage, and by the gravity of its Morals, it ſtood in a long ſucceſſion, at once the terror and the delight of the world: all Nations, either courting its friendſhip, or trembling at its Armes, but when it was governed by ſuch Princes as *Nero*, and *Caligula*, it yeilded to thoſe Vices from which it could never recover it ſelf; but by little

little and little declined, till that greatneſs on which the world had waited, and which it had ſerved, laid it ſelf down ingloriouſly in the languiſhing armes of *Auſtria*; where it remains, with none of its mighty Qualities about it; and though in the times of *Silla*, and *Cæſar*, it ſuffered much by Ambition, yet it had then ſtill a remedy to equal the diſeaſe; and whilſt its peace was boldly aſſaulted by one Hero, it was as bravely defended by another: by which is eaſily raiſed a confutation of their vain opinion, who maintain ſoftneſs and effeminacy

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to be the great ſecurity of a Nations Peace, ſince nothing can more diſcourage the attempts of the moſt skilfull vertue, againſt the peace of Kingdomes, then the Reflexions which it makes upon the vigour of thoſe Rivalqualities. So *Alexander* deſpaired of *Perſia*, whilſt the Rhodian lived, neither has any Nation aſſiſted an Heroick perfection to its own loſs, ſince though ſome of it may be imployed ungratefully againſt it, yet it alwaies at the ſame time receives the effects of the others acknowledgement.

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If we ſhould quit this great Ocean, we have traced, and take a view of all the leſſer Currents of dominion, that have run through every Age, we ſhall find that Marriage was the Fountain from whence flowed that Vertue, which was aſſiſting and propitious to them. But we will leave that ſtream, and open a proſpect into the affairs of Learning, which as it has roſe in times ſerious and modeſt, ſo it did only receive reſpect and incouragement from thoſe ages: Philoſophers governed Republiques in *Greece*, but they loſt not only their raputation, but

but their blood in the effeminate dayes of *Nero*. Sciences never took birth but in grave and prudent times, whilſt the ſcurrilous and wanton wit, was ever eſteemed in idle Ages. In thoſe dayes, Poetry and the looſeneſs of the Theater, the debauches, and the excrements of Wit, were only valued and admired; and they received Elogies and Laurels, who invented new wayes of Debauchment, or that could expreſs themſelves with the greateſt ſmartneſs on Letchery and Extravagance: VVit and Beauty, have ever ſhared one Fate in the

the world ; when they are happily eſpouſed to noble and illuſtrious Subjects ; or elſe given up to proſtitution and diſhonour ; neither have the luſtfull Ages of the world dealt more barbarouſly with that bluſhing Sex, then with this virgin quality : and in how many productions tranſmitted from ſeveral times, ſhall we ſee the moſt excellent and vigorous fancyes, proſtituted to the moſt baſe and deteſted Subjects, which infelicity they received from thoſe times in which they lived, and they might have been more happy, had

had they converſed with nobler Theams. Thus the reputation of Learning, and excellent Arts have fell and declined for want of Eſtimation; whilſt all applyed themſelves to thoſe things that procured the fame and applauſe, nothing is ſince the corruption of nature ſo pernicious and extravagant as VVit; neither has any thing done the world greater miſchief then that quality: it has put Nations into flames, fil'd with wounds the boſome of the Church; whether it has preſided in Camps, managed deſignes in Courts; or hatch-

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ed errous in low-rooft-*Cloyſters*: in all which places, the world has felt the ſmart of its cruelty: it has ſomtimes ruin'd by boyſterous and bloody actions; at others by ſoftneſs and flatteries: it has wound it ſelf into all Intereſts and Affairs; and when it is not permitted to inſu't, to brave it, and to manage important concernments; it conceales it ſelf, by a peculiar ſubtilty and baſhfulneſs, from whence unſuſpected it ruines and devours: but this quality, thus pernicious and unruly, becomes much more ſober and uſefull in the temperaments

of Marriage. And that which they call the dulling of the fancy, and the checking of the happy vigour, is but a caſheiring of that madneſs, which all Ages have been bound to curſe. VVhen the world was buſied in matrimoniall Concernments, Learning opened it ſelf in all the flouriſhes of a happy Knowledge; ſpreading to Heaven its Branches, and through Earth its Roots: the eaſy and effeminate VVit, was put out of countenance by the gravity of that appearance, and ſubmitted willingly to more excellent affairs, to gain eſteem

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and reputation. Some men might have the fame of greater Learning, but the Oracle pronounced *Socrates* the wiſeſt Man of *Greece*. And to come neerer our to times, where ſhall we find in any ages, ſo much ſottiſhneſs and a dark ignorance, as in thoſe, that firſt allowed the ſolitary lives of Preiſts, in which they gave a Proofe not of their continence, but their vices. Thoſe dareing men, who with their inhumane Decrees, controled the influences of Nature; and could at their pleaſure ſtem the Rapid Humidity: which dull Subjects of their

bold experiments, they depoſited in *Cloyſters*, thoſe *Stoves* (too many of them) of wretched Luſts; which by the practices of beaſtly Crimes, appeared no other then the *Jaques* of the world. In thoſe Ages the Sun of Learning ſuddenly clapt in, and that duller day oppeared little better then a night of knowing nothing; whilſt the world ſeemed led by idle Phantaſmes and fooliſh Illuſions; preferring dreames full of unprofitable Ænigma's, before the ſentiments of waking ages. Thoſe who were not ſeriouswere mad and unruly, thoſe whoſe

intereſts

intereſts it was to appear ſolemn, were dull and blockiſh; as if with the opinion, they had loſt the learning of their Anceſtours; and juſtly were thoſe times infatuated, that gave ſo great a wound to the nobleſt affairs of Nature: neither could ſo bold an injunction have dared to appear in times leſs dark and ſooty. So that Learning ſeems only to have loved the ſociety of Uxorious and modeſt ages, and to have received increaſe and favour from them.

Marriage was moreover a modell of the after governments of the VVorld: the dominion

of a Parent in his Family, is a true repreſentation of the government of a juſt Prince, who is the father of his Country: men in this mirrour might have ſeen the agreeableneſs of Power and Empire; and with better inclinations might become obedient to an univerſall head, whilſt they plainly could perceive the advantages of order and ſubjection in particular Families: had there been no diſtinction in Societies, in which by the reſpect and obedience paid to ſome Perſons, the advantages of Rule might be approved, men would never have been willing

willing to have parted with the moſt extravagant parts of their Liberty, but all deſires of Soveraignty would have been oppoſed as Injuſtice and Tyranny; but by Marriage, and the iſſue of the Bed, men had within themſelves a Lordſhip and Dominion, and the advantages of that evidently appearing, the intention of ſome excellent Perſon, and his deſires to protect Countries and Provinces, and to be their univerſal Head and Parent, was not received with that averſion, as they muſt have been, had they wanted thoſe advantagious Preſidents: and

I know not how to believe, that all the Dominions of the Earth were founded in abſolute Tyranny: and that they had at firſt no deſign of the good of Nations, which was accidentall, and found neceſſary for the ſecurity and quiet of Power; ſince it is impoſſible for any Country to injoy Peace, Riches, or Profit, without the ſuperiority of ſome or other. Marriage drew the Idæa of Power, and imbelliſhed it with thoſe advantages that made it more pleaſant to mankind, then had it been the rough draught of command, laid only in black and

and bloody Colours: with what abhorrance had they took the proſpect of Dominion, if they had only ſeen it deſign'd by ambition, with all the furies of Death and Battles; with a ſullen and imperious look, having nothing about it propitious and affable, but ravenous and injurious: but in the frame of Wedlock, it appears friendly and obligeing, reconcileing the thoughts of ſubjection, whilſt it flouriſhes in all the ſweetneſs of ſecurity and profit. It repreſents to us, that the thoughtfulneſs and the cares of Rule, are not in themſelves

ſo excellent as the repoſe and pleaſures of obedience, and he which injoyes his benefits ſecured to him, has rather what he ſhould acknowledge with gratitude, then emulate in the induſtry and cares of his Governour; who thoug'i he weares more ſplendid Titles, yet his watchings and his thoughtfulneſs, cover with paleneſs the tempting bea'i-ties of the other; none would deſire to rule, that ſee the Luxuries of Power cut off by Lawes, and preſidid over by the wakeing deſigns for the common good: and like the Children of a Family, they willingly

willingly allow the Parent his command, whilſt they receive a maintenance and protection. In ſhor, it affords to mankind a convincing Proofe, that command and ſubjection are diſpoſitions that may dwell tog ther with great friendlyne s and advantage; and that the world could not tell how to be without their mingling Intereſts; except not only all reſpect and decorum was thrown out of it, but alſo, every thing of profit and repoſe, and the thirſt of all command took place.

Neither has Marriage been leſs propitious to Kingdomes

in particular, then to the whole world in General. Whilſt it brought in the grand foundation of their peace and quiet. For this (yet with no injury) fixes a man to a ſettlement, and a contented condition of living, who if he ſhould obey the force of no other arguments, yet the juſt conſideration of his Family and Relations, would diſpoſe him to peace and ſubjection: many men are ſometimes tempted to be the inſtruments of fatall diſorders to a Nation; whilſt they have nothing to ſuffer but themſelves in the cala-

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mities of ill succes: few are so brutish, as to have no regard to the welfare of those they love; who would by Treason cut from his Children a brave Estate, and leave them nothing but Poverty and the reproaches of his Crime to inherit: and we find that those who have yet been misled to these actions, did dye with no thoughts more tender about them, then what were took from the calamities of their Children; and though some have broke through all these considerations and have neglected their dearest interests, yet that dos not disprove the force they usually

ly have upon our minds: 'tis providing for those that come after us, which makes us industrious, and sometimes peaceable and vertuous too; what man would not be shook, and feel some remorse in his designes and projects of Ruine, that has a loving Wife leaning on his bosome, and innocent Children hanging about his knees; but he that lives alone, what design soever he drives at, he receives none of these Regrets and Remorses, but setting all things in himself, cryes, let the world stand and fall with me, and we have good reason to believe, that

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the unmarried lives of the Romiſh Prieſts, have been the cauſes of great calamities and diſorders in Kingdomes, who are entertain'd in all Cabals of that nature, like the *Jewes* in the *Turkiſh* Councels, for the peculiar averſion which they bear to the tranquility of Nations. Men who have too much leiſure, and too little dependance on a common intereſt, will freely play away their own ſhare in any Kingdome, by its ruine, whilſt there are ſo many *Cloyſters* in other places to protect and receive them: which appear the black *Treaſuries* of fatal Events

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their *Guardians* and Superiors flinging about those kindled fire-Brands, to inflame the world, who if they had a Family, and an interest settled to mind, would with less facility be disposed to act the Papall designs; and would take a great deal less pleasure in the disorders of Christendome. Marriage makes men look upon the peace and prosperity of the world with more concernment and delight, then those do who care only for themselves and their present satisfaction: Nay, there is a peculiar wandering humour, and a disposition of unrest in the single

ſingle life; and whilſt the thoughts have no certain aime to which to direct them, they are ever feeting and unconſtant: and the wo.ld from ſhaded *Cloyſters*, has ſeen emitted the moſt unquiet and reſtleſs Principles, whilſt men dwelling in a perpetuall tranquility themſelves, knew not how elſe to imploy their leiſure, curſed from above, as lazy aud unworthy, but by intangling and perplexing the affairs of the Earth: from the'e diſguized men, have Empires felt Convulſions and dolefull Changes, which like fire diſguized in Snow, inſenſible

insensible destroyed their peace; whilst the veneration of their dissembled Sanctity protected them from the suspition of such devouring Principles. Marriage made men intent on the business of a Family, and endeavour to themselves that tranquility and repose which a just Government affords them; because they may by those advantages injoy the contentments and the interests of their families. But the single life, is usually inclined to innovations and shiftings of Power; because that variety whilst it pleases, it also injures none of those concernments

cernments bound up in a ſingle Perſon: they may defend themſelves from the wound aimed at a ſolitary breaſt, who could not ſo well protect the boſome of many; which under the conduct of a juſt care, and affection, would partake of an equal tenderneſs. Whilſt War deſplayes its bloody Enſignes to trembling Regions, whilſt it covers with the *Menaces* of many deaths the boſome of a Nation, what tragique Scenes are preſented to the tender and affectionate, who whilſt they are immortal in their own reſolutions, yet dye often for their relations in

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cruel apprehenſions; and dread the roling Torrent, as bringing ſo unuſual & ſo unkind a fate, in the loſing of more lives then one; whilſt they indure a death, muſt be ſurvived by ſence. And for the other advantages of Power, which are union of mindes the Uxorious man oppoſes errours with the greateſt force, & extravagancies (thoſe blandiſhing and ſoft deſtroyers of Nations) with a paſſionate induſtry, becauſe though he may himſelf withſtand the aſſault, yet he fears their prevalency on thoſe he loves; thoſe cruel opinions, that have

have ſet Nations on flames, and thoſe *Cyrcean* vices that have charmed and devoured, have been by none ſo reſolutely oppoſed, as by him who protects a Family from all their aſſaults.

It afforded moreover to mankind, the honour and delight of a hopefull Iſſue: nothing was eſteemed of old, more an honour then many Children, the iſſue of a lawfull Bed. the promiſing youth of a Child, returns a reputation to the Father; and many men had been forgotten in the Hiſtories of Ages, had they not been the Parents of Chil-

Children, who were famous; every Parent receives an honour from the Vertues, and the celebrated qualities of his off-spring; tis a reputation to have been the roote that bare those Flowers, whose fairnes and sweetnes were pleasant to the whole World: and if one Age like an unkind spring has but weakly assisted the births of a Family, possible the next, has recompenced the defect by a double propitiousnes; causing that Race to be renown'd in the following Generations, that was not valued in the former, whilst all those Honours and Applauses, are not

not bestowed without a just *Reflexion* on the Parent that bare them: neither is the delight any thing inferior, if the excellent endowments of a Stranger are pleasing to us, (as they doubtless are to every ingenious mind) what must be the accomplishments of them, whom we have brought into the world our selves? to be the Parents of those that may prove successfull instruments for the good of Mankind, are blessings and contentments, not to be equalled by little things: and the actions of many men that have lived in the world, would have none of the *Reputation* they

they have yet acquired, if it had not been for the conſideration of their Families: next to thoſe intereſts which we owe above, nothing is ſo noble, ſo good, and ſo commendable, as to proſecute in wayes of Juſtice and Honour, the intereſts of our Family: in the purſuit of which has alſo been raiſed, all or moſt of the glorious Triumphs of vertue, Courage and Induſtry that the world has known; at leaſt they have on that account received a more excellent and valued name then any other Intereſts could have given them; and who only for

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the flashes of a short fame, would with the hazzard of his own life, have alter'd the government of Kingdomes, have added remote as well as neighbouring Provinces to the tribute of his Throne; who would have exposed himself to the various accidents of the Deep, and have sought unknown Treasures in Countries barbarous unconquered and untraversed, if he had not hoped to have left them as the Patrimony of his Family? and thus on Death-beds, have great, as well as serious men, left such excellent instructions to their Children, of keep-

ing up the honour and reputation of their Names, as if the interest they should take in it remain'd beyond the Grave; *Agrippina* doted so much on the Imperial dignity of her Son *Nero*, as to cry out, *Occidat modo imperet*: let Me Dye so He may Reign. Neither have those who by rashness and ambition, fell into calamity, received more mournful apprehensions, then what they took from a reflexion on their Families. And nothing is more remarkable, then that Tragedy, which the wretched Gamester acted on himself; to which he was transported by the

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torment of ſuch Reflexions. Who ſees not with an agreeable pleaſure, his name ſpread and flouriſh in a vertuous off-ſpring, erected there by living Monuments to ſerve the immortality of Ages, whilſt others have vainly contrived it, in actions of their valour; or in magnificent Graves: the firſt ſlumbering in the imbelliſhments of Hiſtory, where it is only admired; the other is ſomtimes reſorted to by the curious Wanderer, who obſerves the workmanſhip without appearing concern'd for the ſhaded Aſhes: the noble

Greek, who wanting Iſſue, was forced to adopt his Victories, to perpetuate his Name, knew well enough, that they were a barren and diſtreſſed off-ſpring, and which muſt be forced to live on the benevolence of *Pedants*, and the charity of Ages: whilſt a Son might have maintained through ſucceſſion, hat glory in the Sunſhine of generous actions, which was forced to retire to a ſhade. Neither do they urge any thing important, who object the miſcarriage of ſome mens Iſſue, ſince that is a precaution not at all allowed

lowed in the concernments of the world: and never to attempt for fear of a miſcarriage, is a diſtruſt only prevalent with the ignoble: if at any time the glory of a Race may be under a cloud for one Generation, it may yet in the next ſhine out with a charming luſtre and brightneſs. That Parent is juſt and wiſe, who leaves the Principle, and Providence to faſhion the increaſe; and he takes the conduct from a better hand, who is unreaſonably fearful of the Events to come: neither would any truly ſtudious of the inter-

eſts of Nature, and the advantages of an off-ſpring, impede both, by ſuch vain fears. Who neglects the rich Voyages of the *Indias*, becauſe ſome have ſuffered Ship-wrackes? neither do any decline to reap Laurels in the Field, becauſe they grow with Cypreſs. To be guided by the preſent juſt and pleaſing inclination, and to leave the ſucceſs to the conduct above us, is the only management can give contentment & pleaſure to mortal men. Children are the moſt excellent way of pertuateing our memory, and to afford

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us the delight of seeing our selves preserved from a sudden forgetfull, and we may well submit to the satisfaction of such thoughts, without troubling our selves with future miscarriages.

Marriage does also perpetuate the memory and dignity of vertue. It is true it sometimes happens that a Son is not only unlike his Father, but so different, as to be a shame and reproach to his memory; but yet usually, the great qualities of the Parent live in the Children, having the advantages of their examples and instructi-

ons; and at leaſt, if their vertue is much the weaker, yet ſupported by the Fathers memory, it becomes ſtrangely uſefull beloved and reſpected in the world: the Children of ſome Men, who have been the Authors of great benefits and good offices to Kingdomes, have ſerved many happy occaſions in the world, whoyet have had no great Merit of their own to boaſt off: nothing is ſo much idolized, nor reſpected by the generality of People as a mighty Name; and a vertue poſſible in it ſelf much the greater, found in a Per-

ſon not famous, cannot yet do thoſe things which the bare reputation of ſome others is able to perform: In the Civil Wars of *France*, the authority of a Prince of the Blood, could eaſily huſh thoſe commotions, & produce that obedience to Diſcipline, which all the courage, arts and perſwaſions of inferior Captains could never do. He that erects triumphs of Glory and Honour, does not only inſhrine himſelf where he is adored, but ſets his Poſterity in a ſacred place: and with his only Name, appeaſes the mutinyes of Armies, pre-

ſides in Courts, and keeps the affairs of the world in order. How had the world ſuffered, if a Perſon, who by many generous actions became the darling of Mankind, neglecting to tranſmit a Copy, from ſo beloved & glorious an Original, had ſet at once, in his Being, & his Race. In antient Wars, Infants have been carryed to incourage Battles, thereby, with their unactive blood ſtrangly animateing the veins of others. And it has moreover, been found to work much upon the diſpoſition of humane nature, a kind of

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gallant affection, for the memory of ſome glorious Perſon, left to the guidance of a tender hand: ſuch *Efforts* ſerved the Race of the *African*, and the *Gothick* Hero: procuring to the world this, believe and benefit together, that he which leaves his vertue an *Orphan*, may have erected for it, the Hoſpitals of ſtately Tombs, and the Panegyricks of Hiſtory; but he that would have it laſting and uſefull, as well as admired muſt leave it to his Iſſue, where in the active Torrent of generous performances, it may accumulate,

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the same glory and esteem it found in the dayes of an *Ancestour*, to be only admired is a barren advantage, to be useful and to be beloved, is what the truly noble rather covet: which is found in the vertues and good offices of our Race.

Matriage did also inlarge the Sphear, and establish occasions of practical Vertue. He that is marryed has more campass, and a larger field of Action: he usually procures more benefits to the world, at least more substantial and better grounded; he that is alone lives to this age, but he that is marryed by

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the force of imbraces cauſes) lives to thoſe Generations which ſtand next, the worlds laſt Calenture and burning fit. *Pompey* did not only fight himſelf for the Liberty of *Rome*, 'till he was its greateſt and mighty Sacrifice, but left alſo thoſe gallant Sons, who bravely endeavoured to revive it when faint and dying. The practical vertues that belong to this life, as they are more, ſo they are more conſiderable in the married State; Speculation however pleaſing to ſome tempers, yet if it be not altogether Divine, is a

thing of little advantage, especially to the world, and that is the measure of every excellent quality, the benefit of the generall world: infinite thinking, that designes no other advantage but the private satisfaction of him that is busied in it, is but an ingenious sort of idleness; and moreover, the mischief the world has received by those strange opinions, invented by men who injoyed a perpetual Vacation from affairs, remain too great a reproach of idle Speculation: the thoughts of men are perpetually

ally working, and wanting the entertainments of good and useful objects, pursue pleasant and agreeable Idæas, that were never yet alter'd by action; and which are equally unprofitable to themselves and others. But he that has the interests of a Family, to mind, and more substantial concernments then a name, which like the *Camelcon*, lives on Air, bounds with those happy limits the extravagancies of his fancy. And the things he has to manage, consist in most particulars of the best vertue, & the most practi-

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call advantages that are found in humane Society. How many glorious actions, and instances of bravery of mind, have took their Original from the calamities of a Parent, or the distresses of a Child; & without doubt, the world had wanted the greatest part of its illustrious Presidents of vertue, had not the affections and tendernesses of these Relations, been the Motives and powerfull Inducements to them: many indeed, (but unjustly) cry out of Marriage, as a condition of care and perplexities, and celebrate single living,

for its freedom and repoſe: but firſt, let us ask them, whoever found in a mortal State, that tranquility they have pretended to admire: perplexities and troubles have as well invaded the ſhades of the moſt quiet Receſſes as the affairs and activities of Families; and who can ſhew us that condition of life under the Sun, that is even and undiſturbed? If Marriage has care it has no more then other conditions; Nay poſſibly they are more ſupportable in the gravity and charm of thoſe concernments, then where they aſſault

mad and wild humour, weary of every thing. But then let us tell them, moreover, that it has advantages, bleſſings, and ſocieties that they have not attained: if they can ſhew us the life of ſome rude Philoſopher, who in his retirements from the World, boaſted of quiet and repoſe, (though that has appeared not Gallantry, but Sullenneſs in him) we can ſhew them many examples of glorious men, living not only contentedly, but admired and beloved in the tyes of Matrimony, ſpreading their uſeful qualities over the Univerſe;

Univerſe; whilſt the *Stoick* has permitted his vertue to droop and wither, in the ſhade of his own humour: beſides difficult and hard acquirements are the triumphs of vertue, that mind ſhines with no Luſtre at all, which has not been brightned with difficult affairs, owing (as the Body) its vigour and ſtrength to motion and labour. Moreover, the triumph is the ſweeteſt that is purchaſed with the moſt induſtry; the ambitious looks on thoſe acquirments with contempt which are eaſily got, and loves the high-

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eſt ſteps, becauſe it is the hardeſt coming there. And ſuch Motives have we received from above, to procure advantages to the world, that nothing reliſhes better to the mind; nor is received with greater eſteem and applauſe, then difficult Services: the *Romans* ever loaded thoſe with Triumphs, at their return home, and erected them Statues, who had ſerved the Common-wealth in the greateſt dangers and toyles: ſo that to ſpeak ill of Marriage, only out of a humour of repoſe and ſluggiſhneſs,

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is to own the greateſt reproach and ſcandall in the world. When they paſſed by the houſe of that great *Senator*, who retired from the gallant affairs of the Republique, and ſpent his time in a dreaming idleneſs, they uſe to ſay, here *Vatia* lyes buryed: whom have all Ages allowed for Heros? whom have they *Deified* and ſerv'd with Altars? not the lazy and the ſpeculative, not the boyſterous and injurious, but thoſe who applyed themſelves to court humane *Race* with kindneſſes and benefits: and they have met with

with the moſt laviſh Elogies and Praiſes, who were the moſt laviſh of their Blood and Abilities to oblige the world. Now he that acts with the multiplicity of Inſtruments, is capable of effecting more, then he that contrives one end; how great ſoever the ſufficiency of one man may be, yet he ſhines but with a ſolitary Vertue, without the erradiations of an offſpring: Neither has the Coate of Nobleneſs been perfectly blazon'd, but with our Iſſue.

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An excellent perſon may do much for the world with his own ſufficiency, but he doubly obliges it, who in a Seminary of Heroes, is continually propitious to it; & then as for the particular Exerciſes of virtue in that condition, we ſhall find them no where to have ſuch powerfnl Motives: For whom was reſerved the Conqueſt of *Latium*, and the foundations of an Empire, which *Phœnix* like, roſe richer from the Aſhes of *Ilium*, but for that *Æneas*, who with ſo exemplary a Piety, bore his Father through the Flames; by which he became more Renown'd, then *Hector* that defended, and

Achilles that aſſented *Troy*. *Rome* once owed its being and its ſafety, to the authority and perſwaſions of a Mother, and that *Hero* received from his duty a temperament of mind, hard to be found in ſucceſſes, and at the head of Armies: Neither could the preſent Conqueſt and Revenge, have ſo much ſerved the glory of *Coriolanus*, as that famous Act of his duty; nothing is ſo noble as the pity which preſides on the power to ruine, and *Rome* had doubtleſs wanted its effects, had it not been inſpired by a revered Eloquence.

quence. The *Barbarian* thought no death unwelcome, but accompanied with the assassination of his Brother, and he could support without regret the company of his own fate, who would willingly have fled from that of his Relation. If the Poets have not framed artificially the Scene of the generous *Corinthian*, she owed all those charming Actions they have celebrated, to the Idea's of her duty; neither was her Rival defective in the beauty and life of those performances, but only by the want of the ascendant: And there

are infinite other Inſtances in the occurrencies of Ages that acknowledge particular Obligations to the Matrimonial Relations.

It did moreover aſſiſt Mankind with a mind vigorous, and conſtant in its Circles. Virtue loſes its luſtre and ſtrength, when it is obliged to wander in various entertainments; Marriage gives the thoughts a Home, and an Imployment, that would elſe be traverſing the ends of the Earth. Neither ſhall we find any men of a more manly Gallantry, nor a nobleneſs all of a piece, as amongſt

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thoſe who have been happy in this Relation, and great Lovers of the Intereſts of it: Some men may have exceeded in politick Arts, and in the Stratagems of Conqueſt; but I very much queſtion, whether ever any Age (in the Heathen world) brought forth any thing more excellent or more beloved, then the virtue of *Pompey*, and *Brutus*; men not only Religiouſly prizing the Married ſtate, but ſuch as were bleſſed with the Society of thoſe women, that for the returns of love and kindneſs were famous in every Generation.

We chooſe Friendſhip, as a Field for virtue to reap advantages in, and none but retired and trecherous Natures will be without the bleſſings of that; but beyond all queſtion, that Friendſhip is the nobleſt, bound in the ſureſt Ligaments, and penetrates more the receſſes of the Heart, that is commenced in Marriage, then any took up on other Scores: Some are pleaſed to cry down that Sex, as fooliſh and unfit for the converſation of men; but they ſeem in that too much to overvalue themſelves, and to ſet ſtrange

prizes

prizes on their own worth: what if there are not found women, whoſe heads are filled with the crabbed notions of Philoſophy, who have no great inſight into inſignificant and unſociable Arts, the knowledge of theſe things could conſtitute nothing but barren and ridiculous friendſhips; that which is more generous, more pleaſant and uſeful, is as well to be found in that Sex, as in our own; who that is wiſe, expects in this Relation, a jumping of Knowledge and Capacities, or an agreement with all our Chimera's and

Punctilio's, is she unfit for that society, who cannot chop Logick with the Scholer? that cannot please the Historian with giving him an account of the Original of Empires where the Sun rises, nor the affairs of Kingdoms, where the Sun goes down, or that cannot name him the Fields where have been fought famousest Battels, nor tell those Conquerors, that there swept into their Lap, the mighty stakes of the worlds Monarchy; or that though she can love as well as *Portia* and *Cornelia*; yet they cannot recount him the particular

particular Gallantries of thoſe *Roman* Ladies, they muſt ſurely make a very fantaſtick Standard, who meaſure the fitneſs of that Relation by ſuch an odd agreeableneſs: Humane Race is to be ſupported and rendred happy by a ſubſtantial virtue, and not by little Punctilios and affectations; It has been ſuch Whimſeys that have loſt the excellent affairs of the world, and men placing their contentments in ſuch idle likeneſſes, have neglected, to purſue what were the moſt uſeful concernements of humane Life. Nature

has ſet out the meaſure by which that Sex is found fit for our Society, which conſiſts of ſomething more important then the pleaſing of our vain humours: the Intereſts of the world were at firſt common, and men intended the good of the whole; but the envy, the capriciouſneſs and ſullenneſs of after-times, made infinite incloſures, and men laid out all that ſtock on the little portions of their ſany, which ſhould have been imployed in the publick Banke of the Univerſe: And whilſt they have pretended to refine humane

mane Society ; They have made its profitable Affairs evaporate into nothing ; neither have they left any thing of thoſe grave and prudent Intereſts ; but ſome wild and thin Idea's, which they have in ſport, hunted through the barren Regions of Philoſophy, and along the fairy Traverſes of Poetry.

Marriage has alſo appeared excellent for the education of Mankind, which was the next thing important to his being; without that, as his Affairs now ſtand, he had come into the world an Extravagant,

travagant, abhorring Laws, and the Regularities of Society, and his Reaſon riſing at an Age after his mind had been rude and barbarous for want of diſcipline, it would not eaſily have been able to ſubdue the wildneſs of his youth: Nay, all its performances, had been but ill and imperfect Draughts, whilſt it wanted compleated Images and Idea's to draw by, its natural propenſities would have deſigned ſomething, but the world cou'd never have known what to have called it; but Marriage has been in all

Ages

Ages the Repoſitory of diſcipline, and excellent Idea's: in its School, they are not only taught but revered; hear is learned modeſty, reſpect and ſubjection, affectation and ſtubbornneſs are betimes caſhiered, the fleeting and inconſtant fancy directed to an aim, and kept ſteddy by a peculiar authority; Marriage is the Garden where the Flowers of Youth are preſerved in their freſhneſs and vigour, whereas the open diſcipline of the world is like the rndeneſs of a deſart, where they grow wild, and

and neglected, the ſenſe of ſhame, and the fear of vice are preſerved under this management, and influenced from this lower Sphear, whilſt the general defection had made them difficult to be ſeen above; but beſides, this condition has laid an Obligation on the Parent, to look after the Education of his Children; and if there had not been ſuch an inſtition, in which, it was both our duty and our reputation too to look after our Iſſue, the Children of many had been neglected, and periſhed without a name, or any conſiderable acquirements; but

now

now, those persons who have strangely overcome, and worn out the impression of what they owe to God, and their own affections are yet so careful of their reputation, and the esteem of their Race, as to Educate their Children in those ways by which they may be capable of serving the Commonwealth, and live with credit; had not Marriage been instituted, when the lustful youth had satisfied his appetite, 'tis likely he would have abandoned the wretched Mother with her Infant, to the incounters of various sorrows, and the Children of the

great

great and the Noble, had been Rocked in Cottages, and all their dayes followed the Plough; but now there are ſacred Channels cut, in which one ſtream of peculiar and diſtinguiſhed Blood, perpetually runs from one Generation to another; and we find, that even the moſt extravagant and volnptuous, are yet careful of that current; uſing all the induſtry imaginable to make it noble and imbeliſhed; thinking it not enough to continue their greatneſs, but their virtues alſo; They endeavour to faſhion and to ſweeten youth,

youth, that it may be grateful and accompliſhed, when it comes to be opened in the Affairs of the world, to this purpoſe are the ſeverity of Chaſtiſements, the variety of Inſtructions, and the repreſenting of differing Examples; not only thoſe that have rendred virtue fair and agreeable; but ſuch alſo that ſhew a loathſomneſs, a degeneracy and abhorrency in vice, by ſuch variety of Wayes, faſhioning them into the habit of excellent qualities; which perf. rmances have ſet ſo many accompliſhed Perſons into the world,

world, who if they had met with Parents leſs careful, they might have miſſed that eſteem and veneration which Ages have paid them : It is true, that the force of a Genius ſometimes ſupplies the defect of a Parent ; but where they both aſſiſt, are the moſt excellent pieces of humane perfection ; and though Nature often does much, yet we many times find, that thoſe perſons are to ſeek in the turnes of Humane Affairs, and in the artful Traverſes of Glory, who have not been very well furniſhed with great variety of

of Images: and from hence has rose the defect that spoil'd the whole frame of an Heroick virtue, design'd by some persons. In some Men we have observed a strange assiduity in the quest of glorious Atchievments, whilst yet a diligent Reminder, will see more of affection and earnestness, then a handsome dexterity in that pursuit. There is a sleight in all Humane Affairs; which though Nature may sometimes happen on it, yet can never hit it with so much certainty and success as Art; and hence it is, that a great draught

draught of an Heroick virtue is fain to be taken from ſo many, becauſe no one perſon appears furniſht with all thoſe various Colours. Some men have excelled for the number and Art of their Conqueſts; but the world has ſeen them ſubdued by a power from the Roſtra. *Achilles*'s Shield was after won by a virtue, different from that in which its owner excelled: the crafty *Italian*, with his ſingle Conduct, wound about the bravery and vigour of the *French* Affairs, which perfection in any endowment, has aroſe from

from a happy Education, meeting with a good Genius, and where it willingly declines an accompliſhment, it yet ſubmits to the force of the diſcipline. So that to Marriage the world ows the Education of Mankind, and by conſequence their fitneſs and uſefulneſs to Humane Affairs, which is a great advantage, becauſe the ſecurity of haviug our Iſſue well educated, is thereby eſtabliſhed, and that care taken for the coming Generation, which our fathers had of ours; which is ſo important a reflection in the *Series* of ſucceſſion.

Marriage

Marriage did moreover prevent the inconveniencies and extravagancies of a rambling Love; for what diſorder and diſtraction had there been in the world, if an impetuous and lawleſs appetite had been ſubject to no Conduct; but that the fancy placing it ſelf upon any Object, had preſently tranſported the owner to all manner of violent actions; To ſerve its mad deſires, Cities had been conſumed to Aſhes, Houſes left deſolate, or filled with groans, only for the raviſhment of a beautious Prey: The Affairs of the State

State had been neglected, or readily wounded for the acquirements of an idle Love, for ſuch is the violence of that Paſſion, and ſuch its extravagancies, when it is taught no moderation by Religion, and excellent Laws: The power of Conqueſt had been a ſufficient Title to the Objects we had coveted, and we had felt no remorſe, to have taken them from between the Arms where they had ſpent many years in endearments of Love: No Nation could have flouriſhed, nor have been ſucceſsful in its Affairs, if

a wanton Flame had thus conſumed the manly temper and vigour of the Youth; or if their paſſions had not tranſported them to ſuch violent Actions, yet the gentleſt concernments of thoſe Flames, had made them uncapable of ſerving the Commonwealth, and the Intereſts of Humane Society, and what with running to publick Houſes of Luſt, the contriving ſecret Cabals, and private aſſignations, the Animoſities and Jealouſies of Rivalſhip, the prodigality of amorous addreſſes, had took up all that

that time, and baffled all thoſe advantages with which they ſhould have ſerv'd their Generations: Whilſt they had followed theſe deſigns, ill humour, reſtleſneſs of the thoughts, and inconſiderate Actions had been the neceſſary Companions to them; therefore there was great wiſdom in that Law amongſt the *Jews*, that none ſhould live unmarried after ſuch an Age: All wiſe and prudent Governments knew they ſhould have little Order and leſs Induſtry, where the affairs of an idle paſſion poſſeſſed the Hearts

and Heads of their Subjects. Marriage more inclines the mind to ſerious and neceſſary buſineſs, then the wandring Luſts of Stews and Concubines; and even in thoſe Countries, where Poligamy and many Loves have been allowed, the ſerious and the wiſe are grown weary of their liberty, as producing thoſe diſtractions, which unfit the mind for other things; Neither would the diſorders of that paſſion have only been injurious to the preſent times, but have extreamly wronged poſterity; which we may perceive by the

the *Extravagants* of this Age, who live in a ſtrang neglect of thoſe that come after them: They care not what becomes of the next Generation, ſo they may Riot and live voluptuouſly in this; they have received by ſucceſſion a travelling Intereſt; which they are to tranſmit downward, it being to journey through all the Ages of the world, but by their Extravagancies and exceſſes by their new wit, and their modiſh vices, they forget its affairs, they affront its gravity, they ſtop its progreſs, and it is like to be

known by after years with leſs eſteem and veneration; and this is that Age which is like to be branded amongſt all the Luſtres of ſucceſſion, as the moſt diſingenuous that ever was, who have anſwered the Remonſtrances of the worlds important Intereſts with Rialdry, and a laſcivious Song; they have affronted them by the moſt unworthy practices, & gave them to underſtand, that the divertiſements of *Drolls* and *Buffoons* were more valued by them, then the gravity and prudence of their Fathers: and

and these sottish incounters appear the consequences of the neglect of Marriage, by which the bosom of civil Affairs has received those wounds, which the dexterity and skill of coming Ages will not easily Cure: that neglect and lightness, that preposterousness and inadvertency in our concernments, as have brought upon the world so much disorder and inconvenience: No man makes it his business to be serious in any thing, but to rally with diversion and mockery, even his poverty and want, which are

all deplorable effects, of that injuſtice that the preſent times have done to Marriage. In fine, that condition has applied the minds of men to that induſtry and care, which as they have contributed to the peace and the repoſe of the univerſe; ſo they have produced thoſe excellent things, that became pleaſant and dear to humane Race; the productions that have been beſides it, were rather for ſplendour then uſe, and a gay ſhow, without the company of real profit: The world has been diverted with pleaſant Idea's,

with

with a fair arrangment of amiable things; but the performances of this condition, have exhibited what was uſeful and neceſſary. The wanton humour, and the airy fancy may be pleaſed by the ſolitary Hero's, but the uxorious have intended the good of mankind; and if we diligently ſurvey the Intereſt of the world, we ſhall find them fitted for the Society of the married life, and that they muſt receive a ſtop and a prejudice by the introducing of other concernments; the conſtitution of them muſt

be changed, and a new habit introduced, before the world can look well under the practice of different opinions: How happily it has ſucceeded with theſe Experiments, what it has come to under the Diſcipline of ſuch a practice, will ſufficiently appear, by looking backward; the Powers it has eſtabliſhed; the mingling Intereſt it has confirmed; the mutual ſtock of benefits it has ſetled; and the great tranquility of all things; ſufficiently prove, that nothing could have been more propitious to the world then that condition:

Neither

Neither does it ſerve leſs effectually our particular Affairs; if we look beyond the contentments of a preſent and a fading appetite to thoſe which ariſe from a long ſucceſſion, ſtretched with eſteem and reputation: to live when we are dead and gone, in a happy iſſue, is much better, then only for ſome Moments to be renowned, to ſet in the Circle of Marriage, agreeable Objects always to entertain our affection and our thoughts, is much happier, then by the little Artifices of time, to be ever ſubject to deluſi-

ons; who does not, that pretends to reaſon, take more pleaſure in managing the Intereſts of a Family, and a laſting name, then in humouring a ſhort lived inclination: and ſuch Affairs have happily aſſiſted the virtue of many perſons, who thus diverted an injurious leaſure; and as the Poet aſcribed, the effeminacy of the *Greek* to his idleneſs; ſo the want of a juſt Intereſt to manage, has brought in moſt of thoſe inconveniences that are found in the world; and that pleaſantneſs and gayneſs, which is childiſhly called

called good humour, ſo much idolized in the ſingle life, what is it but a trifling and ſtrange impertinence! a thing without all conduct and prudence, and after the follies of youth are over, even inſupportable to thoſe who have the moſt admired it: All exceſſes in nature uſually produce the other extreams; ſo the moſt aſpiring Monarchs have often turned Fryers, ſhrouding the glories and luſtres of Regal Majeſty in the Sables of a Cloyſter, and men exceſſively voluptuous, grow ſtrangly neglectful and ſolitary when

when they are old: What judgment can we pass on this, any otherwise then that they lavishly spend the prudent stock of Nature, which becoming bankrupt by excessive practices, they are after forced to yield to those humours, which speak the wants and poverties of Nature. Marriage is suited to the just temperament of things; whilst the other practices consist in those excesses that exhaust and debelitate nature; which like ground too much used, grows languid and unfruitful, the mediocrity is that which

which was designed in the Affairs of the universe: And he who takes them out of that Channel, makes them overflow all things of prudence and advantage, neither will they be any longer useful and excellent when they grow irregular: It is enough, that by the allotments and discipline transmitted to us, we may live with solace and advantage; but if we neglect those Rules, we can expect nothing but disorder and confusion. Marriage has hitherto defended the Interests and the repose of the world from an extravagancy

travagancy that in all Ages has endeavoured to assault them: And whilst Mankind grow weary of so brave and successful a defence: It is well if they find out another equal to it, though it is very much to be feared, that those little Arts on which they rely, will soon let them see the errour of that fancy, when they must call to their assistance a greater force, then what their Poets, or their new Philosophers can bring them, and the sad effects of this gayness, and those Chymera's, will easily be resigned for the other useful

and

and practical ſerioufneſs, then their modiſh humours, their refined and elevated fancies, their careleſs and unaffected faſhioning of things, together with their couragious and profound ſearches into Nature, will appear the ſleights of thoſe Empericks that have undone the world, and if we ſhall not be capable of ſo much repentance as to curſe our ſelves, our poſterity will do it for us, for ſending them into the world, rather fit for Hoſpitals, or for *Bedlam*, then the Affairs of a juſt and happy life: To whom the

the good nature of their fathers, for being ſo eaſily abuſed, will appear a horrid crime to their Iſſue, whilſt they take to themſelves what they called a wild pleaſure, but left to theſe a ſerious ſmart, and they muſt apply themſelves to that Marriage, that was injured and affronted by their Fathers, which can only free them from the Tyranny of thoſe practices, to whom they had given the Dominion, whoſe novelty and great liberty ſo far prevailed upon them, as to forget their Obligations, and their own Affairs, and without

out any remorſe to ſee Sacrificed the being of many Families, and the proſperity and contentment of others, whoſe waſts and ruines declare by whom they have been plundered: Neither will that fantaſtick Diſcipline, under which they fooliſhly endeavour to put their extravagant practices, bring any ſecurity and benefit to the world, which beſides its ſtanding on an unjuſt foundation, can reach to nothing but a ſecurity from *Bravos*. Marriage knows all the Traverſes and Turns of Humane Affairs, and

and ſtands on a foundation of Natures laying : Neither will that be tranſmitted down for right, that has been wrong and injuſtice in every Age : But we may imagine, they endeavour not to bring their deſigns to perfection, leaſt they ſhould too near reſemble the abhorred Wedlock : they can hardly invent any thing wild enough, and debauched enough for their own practices their appetites call upon them for new extravagancies ; and thoſe who furniſh them with variety, are at a loſs to contrive faſt enough

enough to pleaſe them. Whilſt we have thus Sir, drawn the *Portrait* of Marriage, and reckon'd up its advanages, if we reflect upon it, we ſhall find the injuſtice that ſome men have done it: As for thoſe who admire unſociable and ſolitary tempers, they can have but ſlender *Pleas* to an excellent mind: Nature deſign'd no man to that vanity, as to be taken up with the contemplation of his own endowments, like the fantaſtick youth, who made love to, and died for himſelf: The only way to take a right view of our own

own good qua'ities, is to ſee them in leſs flatte ing *Mirrours*, and to have them drawn by thoſe advantages and benefits we commuuicate to others: He that gathers all, his great endowments into his own Breaſt, and keeps them there, like Roſes that grow in Deſarts, he dies uncommended and uninjoyed: all virtue is diffuſive, and loves occaſions to exerciſe its vivacy and vigour; and what we carry about us ſufficiently declares that we were not deſigned to be happy alone, whilſt both the ſolace of the mind,

and

and an endeared life, conſiſt in an union with ſomething different; the brighteſt Colours owe their vivacy to the ſhade, and Nature has ſet Virtue like Diamonds in Jet, within the Circle of difficult ſervices: And I cannot remember, that ever the Cloyſter, that great Receptacle of the drowſy life, did ever oblige the world by many excellent performances; we know very well what poiſoned Arrows have been ſhot from thoſe Coverts, that have pained and enraged the boſom of many Ages; but they are yet to give a proof

of

their kindneſs to Humane Nature, and their preſent careleſneſs and vices, have put us beyound all hope of expecting it. But yet, it is another ſort of ſpeculation, which we are to accuſe in theſe reflections. Some there are, who with great folly and injuſtice, make Marriage the ſubject of their reproaches; we do not accuſe any for embracing the ſingle life, whoſe Virtue is ſtrong enough to bear them through all the hazards of youth and inclination, bur yet, thoſe who do this, ought to let it be with leſs pride and af-

fectation

fectation: But that is the ſtrange rudeneſs of the preſent ſentiments, to mock at all practices that are different from their own; and though ſuch light diſcourſes will weigh very little with wiſe and prudent Perſons, yet unexperienced youth is apt to be affected with things confidently delivered, though there be ſometimes little ſence in them, but this is not only the matter of converſation, but the admired Theam of ſome writings, and being a ſubject capable of keenneſs, and ſomething of novelty, men endeavour

endeavour to raiſe the reputation of wit on that foundation: But I wiſh they would conſider with how much diſingenuity and unworthineſs they do it: Never did any Age ſo thirſt after the fame of being Wits, yet no Age has acquired ſo inglorioufly that Title; It is not ſure impoſſible for men of ſuch great abilities as they give themſelves out to be, to pleaſe and inſtruct the world at once, and not to build the Triumphs of their Eloquence, on the ruines of their Morals? How little reaſon has Mankind to admire

admire them, who furniſh it with wit at ſo dear a rate: They may tell us, that affected *Pedants*, capable of no generoſity, have for a ſilly fame wounded the boſome of ſacred and civil things, but we are aſtoniſhed to ſee thoſe who pretend to be Gentlemen of great breeding and nobleneſs to exceed their crime, and how unhappy ought they to eſteem themſelves, that the firſt proof which they give of their injuſtice to humane Affairs, and their ingratitude to their Fathers, ſhould be on the moſt important, and

moſt excellent concernments of the univerſe: They have introduced infinite Punctilio's of reſpect, and obſervance, they pretend to correct the bluntneſs, and in obſequiouſneſs of paſt Ages; but they wound the ſubſtance, whilſt they adore the ſhadow, and we expect from them to ſhew that reſpect, which is ſo powerful a part of their Genius, to the moſt important concernments which have been ſo revered in the world, and ſo beneficial to Humane Race. If they muſt exerciſe that doated on wit of theirs, let them

chooſe

chooſe a ſubject more agreeable to the Intereſt and complexion of Mankind, and let them think it to be a little rude, to reproach the practice of their Fathers, and the greateſt part of the world, which they do in ſpeaking againſt Marriage: But never any Age had more trifling Gallantries, and yet none was evermore in love with them; great capacities uſe to be ſerious, modeſt and unaffected; but now he that owns a little wit, makes ſuch a noiſe with it, as to diſturb the quiet and the ſerious Affairs

of the world; If they would have us admire their great abilities, let them give us a more excellent proof of them; let them again reſcue thoſe Intereſts which they have betrayed, or elſe pretend to merit nothing, but the reproaches and curſes of the world. But that which is yet a more important injury to Marriage, is a certain humour and opinion taken up by ſome people, that it is a piece of Gallantry and good Breeding, to divert our ſelves with ſacred Wedlock, as an extraordinory proof that we have overcome the Flegm of

a degenerate complexion; if we ſpend all our life in frolick *Amours*. There is another accuſation, that belongs to theſe reflections; and that is, of thoſe who are of this Condition, whoſe affection to it ought to be commended; but their follies and indiſcretions ought to be accuſed: It is not always found, that a good intention can free it ſelf from the blemiſhes of an ill conduct, and the follies of many Perſons, have rendred ſome things ridiculous, that would have ſupported their gravity in a better management in this

enquiry, the ſubject is extream nice and critical, and ſo ought to be made with great wariness and circumſpection; beſides, to pry into the miſcarrages of others in ſo cloſe an union is a little imprudent; but yet our ordinary converſation and notice will furniſh us with this belief, that many commit thoſe ſollies in Wedlock, that become matter of divertiſement to ſome Perſons, and and an extream ſcandal to others. One great cauſe to be aſcribed of this, is, that men live narrowly, and to their particular inclinati-

ons,

ons, and humours, forgeting that they are to ſupport a common concernment; and we may very well believe, that men may find as much eaſe, and a great deal more generous contentment, if they tyed up their inclinations to a ſevere diſcretion, then in permitting them to wanton in all the liberties of their little freedoms; How few live with a careful reſpect to their reputation, and fewer conſider the importance of a publick aim; which neglects giving birth to perpetual follies and affectations, amongſt other

things that they prejudice, Marriage ſuffers in the opinion of the indifferent or prepoſſeſſed; Any thing that is uneaſie in Wedlock, ſhould be concealed, and ſupported with a gravity, that might cover it from the ſpectators; No man ſhould gad abroad with his complaints, which as they render his condition nothing the more eaſie, ſo they either importune, or divert thoſe to whom they are communicated; it is tireſome to the ſerious man to be entertained with the follies of another; and it is Comical to the Frollick;

So

So that we receive no advantage by such sallies of great weakness and indiscretion, and yet, though the satisfaction be so momentary, as only the easing of a present fulness, yet the revelation of such Matters spread in conversation, and remains long enough as a blemish on that Condition; this open temper, has in some made an injurious progress; reproaching with the worst treachery the intimacies of Marriage; the first Espousals proclaimed that two were one, thereby to unite all their concernments: The

gallant *Portia*, tried her ſe-
verity on her wounded Arm,
to make an experiment of
her Sexes ſufficiency; which
whilſt ſhe bravely reſcued
from the reproches it had ſuf-
fer'd, ſhe retorted the bluſhing
ſcandal upon ours: Friendſhip
is of all other bleſſings the
greateſt ſolace to humane Life,
and it is not only intimate,
but ſacred in the Circle of
Marriage; To communicate
our troubles, is to leſſen
them; and the Philoſopher
adviſed us, not to eat the
Heart, which he meant of
ſecret and concealed griefs:
The great diſtruſt of ſome

men

men has appeared in hiding under ground their wealth, and this Age has in part reaſon to have the ſame care of their thoughts, which thoſe had of their Treaſure: Mankind were at firſt diſtinguiſhed into particular dwellings, that they ſhould have ſeparated Intereſts; and injoy their contentments in an undiſcovered ſhade; we call it good humour to uſe all manner of freedom in our co nverſation; but how ſeldome is it found, that others will well interpret, what we well deſign, It were eaſie Sir, to lead this Current further,

further, but it would be no diſcretion to do it, and many times we decline a ſafeConduct, becauſe we fantaſtically love our own management. 'Tis moreover certain, they beſt ſee their errours, who diſcover them by their own light, And that not only, becauſe we find our ſelves in ſome diſorder to have them revealed; but alſo, from a certain pride that puts us upon juſtifying all we do; and beſides, all the dexterity of another, can never fit the *Perſpective* to our own ſight: But yet, there are ſomethings ſo remarkable,

ble, that there is no need of these Glasses to discover them, and there are some crimes committed against that Relation; which none will attempt to extenuate, that respect would be very injurious, that should forbear the censure of the great scandals that are flung upon Marriage: The incontinence of the Espoused, is that *Crime* whose Bowels are filled with many others: Neither can we readily say, the influence it has had in the world; since it is evident that the sacredness of this Institution, has kept the

Power

Power above us with reſpect upon our minds: Other things have (though unjuſtly) been accuſed of Art, but the great Antiquity of Marriage declares its divine original: And it has received the ſame reſpect in diverſities of Nations, and Religions, its Honour is ſo tender, that the leaſt blot reproaches it; and beſides, incourages the hardyneſs of after attempts, which take them for a Preſident, who were the firſt Invaders of this ſeperated ſtate; by whoſe attempts not only that condition, which appeared

ed the principal foundation of the moſt excellent advantages, became ſhaken and infirme, but a way was opened to that liberty, which after made its incurſions into all revered concernments. The ſacredneſs of an Oath, and Proteſtations uttered where Heaven and Earth were the Witneſſes, became the trifles of Cuſtom and deſign; which being made ſo by a wandering appetite, that crime became the incouragement to a freedom in other things: What aſſaulted the firſt innocence we very well know; and we have reaſon to believe

lieve, that this Crime was one of the firſt that attempted the concernments of the world! And it is like to be that, which will give one of the laſt wounds it muſt feel before its ruine; this impiety awaiting it with a ſtrange deſire, that it might owe the fate of its nobleſt affairs to its inhumanity alone, and no reproaches are keen enough for thoſe, who have made theſe attempts, either from the ſolitary life, or within the ſociable: The latter is the more prodigious inſtance of treachery and baſeneſs, becauſe he ſtrikes

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at the Heart and the Vitals; he breaks that faith on which Marriage is built, and deſtroys that fidelity which is ſo much of its Eſſence, he leaves it none of its reputation, but layes it under the reproaches of Artifices and a Juggle, he withholds others from applying themſelves to it, whilſt his practices perſwade them, that it cures no appetites, nor practiſes any ſincerity: He unworthily ſuffers them to think, that it is the Trap of youth, and a Gin in which Policy has caught our forward Inclinations: He Incourages in them

them a fancy, that it is better to practice thoſe Liberties before we vow, and aſſure then to looſe an Innocence in our reſtraint: He that draws the Adulterer with theſe Colours, will ſoon find his amazement at ſo horrid a ſpectacle; and juſtly believe that nothing is known ſo odious in *Affrica*, as this Monſter of Society; ſince he that devours the ſincerity and the candour of any thing, ſhows a worſe cruelty then the ſucking of its Blood, and the generous at any time, looſe their reputation with more regret then

their

their lives: He has made Marriage to ſurvive its Honour, and to remain a ſcandalized Inſtitution: He has put the affront on the firſt founder; and mocked at the Limits of Nature; he has endeavoured to perſwade the world by his experience, that Marriage is uncapable of its deſigns, and that the Ranges of luſt were to no purpoſe incloſed, whilſt the appetite is as ungoverned even in that Condition, which was deſigned to cure it, as in a common injoyment. We will only ſay further to theſe Perſons, that they

they ſtand in the firſt Rank of Criminals, and that it had been better they had never come into the world, then only to have lived to have done ſo much miſchief in it; and that they muſt one day be called from their Graves, to be confronted with the injured Affairs of the univerſe, and not expect ever to ſleep without the *Spectres* of thoſe wounded Intereſts. " And now Sir, after we have been ſerious ſo long, it is agreeable to our youth, to divert our ſelves a little, with the pleaſant and the beautiful Scenes

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of Love, it would be but juſt ſomething to looſen a mind bound up to grave and ſerious conſiderations, by celebrating that Paſſion, which is as well the Vigour as the Imbeliſhment of Marriage; But we are to remember, that the Theory which has been exhibited to Ages of this Inclination, is very much different from that Practick that has aſſiſted the Affairs of the world; and we muſt go another courſe then what we have already took, if we will follow the Current, where the Poetick fancy has led it: for thoſe are the

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men who have pretended all along to extoll and refine it: Though the Discipline under which it was put by the Ancients, was very unlike to the modern Regulations. They made it seek the society of Shepherds, and confined it to the Woods and the Mountains, it spent its time in weaving *Corollas*, and was busied in fashioning the address that merited the Garland: It appeared bashful and unsociable, shunning the guilt of ambition, with the noise and Artifices of Cities: It could divert it self with

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telling the murmurs of a Fountain, with reposing under the Mirtle, or in weaving about the Pine with amorous Characters: It only signalized it self in the victories of *May*: and preserved no greater marks of its State, then the Tabor, and the Oat-pipe: It valued it self upon its sincerity, and knew no other bravery then to accompany in Death the valued Object: It affected a mind as free from Artifice, as that beauty to which it vowed, and opened its Soul, as well as spent its Caresses in the Sun-beams, but this

un

affected life, was yet judged too inglorious and ſolitary for it, by the briskneſs of after Poets, who believed that it ſhould value leſs its innocence then its glory; which made them lead it to thoſe places where it might ſignalize it ſelf in braver exploits, their Predeceſſors had faſhioned it too rude and ſimple, and had armed it with a Power that could purchaſe it no Renown, whilſt it was buſied in a ſorry Chaſe, on the Lawnes and the Mountains. They therefore took it from ſo trifling a Diſcipline, they led it to Courts,

Courts, aud gave it the command of Armies: They disrobed it of the Habiliments of a Shepherd, and changed the Oat-pipe for a Trumpet; they made it feel its vigour, and experiment the force of its Nature: A distrust of its strength had made it live inglorioufly, and they taught it what great things it was able to do; They made it not only to despise the Sheep-hook, but to make a trifle of Crowns: but it was necessary that it should accommodate it self to a disposition suitable to its enterprizes, which made

them exchange its ſincerity and plainneſs, for diſſimulation and hollow Careſſes: Neither did it ill manage theſe endowments, if we may credit their Records. It brought in the faithleſs *Greek* the fire that burnt *Ilium* to Aſhes; and deſtroyed what was then the faireſt Dominion of the Earth: but yet it was not altogether intent upon one deſign; whilſt it ſtopped the Glory and Victories of *Achilles*, and ſent him inviſible Chains, from a captiv'd Town. It triumphed over Regal Authority, Duty, and the

care

care of a Patrimony in the violent *Scylla Elizæ* left not only her Tyre, but a glorious life imperfect, whilſt ſhe became a Sacrifice to the Love of ſpruce *Æneas*. It has gone through the Blood of the Innocent to reach a Throne, where it might appear in Royal imbelliſhments to its Object. It has managed Intelligence in Glances, and communicated Plots by the Character of Looks: It has been a ſpie in Armies, and faſhioned the Intrigues of Court. Theſe their Poetick fury reckoned brave, but they have not at the

ſame time withheld it from odd performances : They have made it leap Precipices, ſwallow Daggers, made Brothers burne for Siſters, and invaded the Fathers right of Love by the ardour of the Son. The inhumane *Greek* Bedded his *Seſtian* Maid, in the cold Sheets of Water, and left them to conſummate in the *Helleſpont*, thoſe loves he had ſo painfully extolled, The fantaſtick *Roman*, made *Narciſſus* burne for the ſhadow of himſelf, with ſo feirce a Flame, as could only be quenched in that Fountain where he viewed

ed his Image. It has turned the Iſſue of Kings to Pilgrims, and tranſported the Daughter of a *Cæſar*, to deſpiſe a brighter Immortality, whilſt ſhe affected the ſhade of a *Corinna*. Nay, under theſe managers, Love has ſought an Empire beyond the confines of Nature, and carried the remains of Rational beings, to Vegitables, and inanimate: It has turned Mortals to Fountains, to Trees, to Eccho's, and to Wall-flowers, preſerving only in the note, the murmur, or the fragrant Character, the remembrances of a former

ſtate, the wantonneſs of the Poetick fancy, have in theſe inſtances appeared very extravagant; though they deſign'd in all, to ſhew the invincible Power of Love, whilſt changing Natures could not change Deſire: Neither could all the cruelties of a Metamorphoſis diſoblige a faithful Paſſion; *Eccho* though grief has worn her to a ſhadow, preſerves yet ſtrength enough to anſwer to an amorous Call, the *Heliotrope* yet linkes the preſence of the cruel Sun, and appears Melancholly, when he forſakes its Company. But yet,

yet, after all these cruelties and strange Experiments, the Poetick fancy could not otherwise attone for so much barbarousness, but by obliging Love to shave, and retire to the Cloyster: The reflection on so much Blood as it had spilt, could not but naturally produce in it so great a Melancholly; But yet here, whilst it pretended to be a Devote, it proved a Monster; and could not forget the exercise of its former Tyranny; It is true, it grew more Circumspect, but not less guilty; it ruined equally though in a diffe-

rent way: It formerly invaded the life and the felicity, aud now the Innocence and the Honour: It was more open and plain in the former attempts, but now it affected privacy and Arts: The world had felt enough of its force and it therefore applied it ſelf to Stratagems, and diſſimulation, ſo long a War as it had he'd with humanity, had taught them to reinforce and fortifie themſelves, and therefore undermined what it could not aſſault; It took the habit of a Recluſe, and it made many of their orders appear but *Fratricelles*; It ſhewed

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to the world a mortified look, and an Innocent Habit; But its Altars burnt with as brisk a Flame, and were thronged with laſcivious Votaries; it grew weary of open cruelties, but ſtrangely enamoured of thoſe private ſleights: Here with a ſhow of great humility it devoured the portions of an excellent Virtue, and conſumed the Innocence of the world, with Fire diſguized in Snow-balls: It whiſpered Intrigues through the Monaſtick Grate, and made aſſignations at the foot of an Altar: it coma'd amo-

rous sentences with Beads; and vigourated a lascivious Song with the Airs of an Anthem: It bore it self disguized into the Pallaces of *Magnifico's*, and practised dishonour, whilst it proclaimed a Shrift: It resorted to the Chair of confession only to ease an amorous bosome, and demanded from the Father, not absolution but assistance: It kept Leigers in Republicks of Virgins, and held Intelligence with fidelity and Honour: It was adored whereever it came, and prevented jealousie by the reputation of sanctity. But

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though the ſucceſſes of Love were great in this ſhade; yet it participated ſo much of a natural inconſtancy, as to grow weary of ſo eaſie a proſperity, and left its receſſes for more publick encounters: Its Elogies here blunted the Poetick fancy, whoſe flights whilſt they were happy were yet regular and confined; they reſolved to make it a mad Cap, that it might better ſerve the Rhiming reach, that has been ſo much the Idol of preſent Ages, here it acknowledged a Divinity, and ſhewed a reſpect to Piety

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and Altars: But they better affected its old Ethnick prophaneneſs; they liked it only when it was too vigorous for Earth, and too extravagant for Heaven: They gave it a power above Immortality, and faſhioned it a quality that ſhould *Paramount* the Univerſe. And no ſooner had they thus took it from the Cell, but they furniſhed it out a Knight Errant, and made it traverſe Deſarts, they inured it to hardſhip, and often forced it to take up its Lodgings at the foot of an Oak, or the Banck of a Rivulet, whilſt it

was

was fed, *Cameleon* like, on the Air of ſighs and reproaches, it exerciſed its courage in hunting of Raviſhers, in reſcuing diſtreſſed Damſels; in obtaining the freedome of captiv'd Knights, and in putting an end to inchantments; whilſt ſometimes again it affected the killing of Dragons, the incountering of horrid Viſions; and in appointing aſſignations in the dark apartments and Reſidence of Spirits. But ſucceeding Poets declined theſe Melancholy fancies; whilſt they took Love from that Diſcipline, and applied it to

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the Affairs of Grandeur and Society : They adopted it into the Family of Atoms, and made it the Captain of thoſe Numerous Legions : They gave it an extravagant and unlimited Commiſſion, and made it equal with that appetite which they believe to be the Genius of the Univerſe; and the Trace they have led it, has been agreeable to their Idea's, they have brought it on Theatres, to inſpire thoſe *Bravo*'s whom they call their *Hero*'s : They have thought fit that it ſhould ſignalize it ſelf only in prodigies of valour, and miracles

miracles of Councel : It has beſtowed a ſufficiency on a ſingle Perſon to rout Armies, to look Kings out of their Thrones, and to make Conqueſts more facile then Ruine, and more eaſie then Traverſes : It has baffled all the Stratagems of an Adverſary, and wound about at pleaſure the fidelity and courage of numerous Armies; all which are found but mean Exploits in the Records of their *Dryades*. But yet it does not always keep conſtant to the point of this elevation ; neither does it ever affect to be ſo Heroick ;

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it is often pleaſed to divert it ſelf with meaner Actions: And to faſhion the fooleries of Comedy: It can make Experiments on the Groome, and is not averſe from an Intrigue with the Landreſs; It is pleaſed with the ſmall incounters, and the fallacies of Maſcarade, and delights in being Cajol'd, and in committing Errours: Its Principles ſpeake it an Epicure, and declare its abhorrance to be bound up to the high Rules of its Glory, whilſt it finds the ſweeteſt Pleaſures in the moſt extravagant Liberties; though it can

ſome-

ſometimes deſpiſe Crowns, and toſs them from one head to another, yet it is not always pleaſed with ſo hardy an exerciſe: It can with as much pleaſure, manage the deſigns of the Chamber-maid, and receive Propoſitions from the brawny Clown, that greatneſs is uneaſie to it, which ſtands above the divertiſments of ordinary men, and it now leſs affects Glory then good Humour. But though this paſſion appears active and vigorous, yet it ſeems but the effects of its Age; whilſt it pleaſes it ſelf in

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odd and fruitleſs performances: It ſtuddies infinite reſearches, and the Punctilio's of a Genius weak and defective, it grows hard to humour, and is pleaſed with niceties and Criticiſms, before things brave and ſubſtantial: The Poetick Lawgivers have formed it a State, and deſigned its obſervance; but it is weary of that troubleſome greatneſs, and they are forced to indulge it in little Frolicks, and childiſh divertiſements. It has reach'd its *Climaterical* Year, and forgets its Grandeur ſo faſt, that all the lofty nonſence of its ableſt

ableſt Miniſters, cannot preſerve it from a ſottiſh Lethargy, they have carried it to the Magnificent Pallaces of Command, they have ſhewed it the ſtate it ſhould preſerve, and remonſtrated it with an Eloquence, more charming and refined then their Fathers ever knew; But it ſee's not the force of theſe ſplendid Harangues; and its glorious managers muſt lament their misfortune, that they were born in an Age, when Love was ſo unable to comply with thoſe precepts, which they are ſo capable of giving; So Rich and

Magnificent

Magnificent a ſence in the dayes of its Youth, had found it an aboad in Stars, (from which ſome of its Directors pretend it to have come) and it had uſed no more theſe mortal divertiſements: But unhappy Poets, they practice in a time, when its Nature is unfit to comply with the Excellencies of their Art; and yet they are reſolved not to be altogether unſucceſsful, they will accompany it to another world; Nay, they have ſent their Poetick fancies before it, to prepare an *Elizium*, to furniſh it with Grot-

Grotto's, with ſhady Groves, and Rivers; They have deſigned it an Eternal buſineſs, to repeat a paſt fidelity, and the Triumphs of mortal incounters; They have put it into the Arms of a perpetual Spring of Beauty, leaned it on a fragrant boſome, and under the influence of bright and ſhining Eyes; wherein ſo ſweet a receſs, it muſt entertain it ſelf for ever with repeating irs humane Atchievments; yer if it find theſe Pleaſures too luſcious, they will permit it that variety in Heaven, which they allowed

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on Earth; They have formed it assignations in wither'd hollow Trees, and weary Traverses in *Sooty* Regions; They can imagine a perfect tranquility in nothing, and have framed their *Elizium* according to the Colour and Figure of its Atoms; which they esteem a happy thought, since it would dull so vigorous a Passion to be confined to one enjoyment: It would be tired with sitting for ever still; and therefore they resolve it shall be perplexed in innumerable Labyrinths; that it shall grow Melancholly,

cholly, and delight to behold the purple Current of a Wound, that it ſhall incounter the *Spectres* of jealouſie, and fright it ſelf with its own ſhadow, that it ſhall Tilt in Tournaments of fancy, overthrow Rivals, and win Garlands: Thus have the Poets ploted an *Immortal* buſineſs to themſelves in the managements of Love, But yet they will not leave its languiſhing Affairs upon Earth, though they accompany its lofty Genius to *Elizium*; yet they

they will not quit its Earthly part, whilſt it rots in dirty Actions, they will force a freſhneſs from that withered Trunk, and perſwade the world, that it is ſtill as lovely, and as charming; as in all the vivacity and ſweetneſs of its Life: But it is high time to leave them, when they grow ſo Extravagant. Thus Sir, have I given you a Proſpect of the Poetick Image, which you will find very unlike to that which has the aſcendant of Marriage: The buſie

buſie world has all along lain below this Romantick Paſſion, and would have nothing to do with its Chimera's: Sometimes it received a wound from thoſe Fantaſms; But it endeavoured to cure it as faſt as it could: They have often made it propoſitions for a Commerce, but they were always ſtrange and extravagant: Sometimes they were too rude and ſimple, and of a Melancholly below its active Affairs: Otherwhile they were too Heroick, and flew above

their humility. Its reality was too ſordid, and its imbeliſhments altogether uſeleſs and Romantick; It therefore with great juſtice, excluded them all from its converſation, and took thoſe Idea's that were the product of Actions, and not of the Brain; It entertained nothing above its Affairs, and preſerved thoſe beneſits in vigorous Actions, whilſt it refuſed to refine them by idle Harangues; *It* ſaw too plainly, in other concernments, that their imbeliſhed Theories had

had ruined their practice, and therefore would not admit of the leisure to be flourisht and extolled; *It* despised Artful and fine Records, whilst it only valued an active and vigorous tradition; which it has conveyed to this Age, in spight of all the attempts have been made upon it; and if it must be its Doom to suffer now, it will not only fall a Victime to the injustice and sottishness of barbarous men, but stand a mighty instance of the approaching Ca-

taſtrophe of the world; which will even before its diſſolution, grow too like that *Chaos* it muſt be at laſt; whilſt all its virtue and glory will be darkened, and grow a place frequented only by a ſavage appetite, in all its horrid ſhapes, a youthful Virtue muſt Traverſe it with abhorrency, whilſt it incounters ſo many frightful repreſentations of vice, and the Ghoſts of murdered Honours, and it muſt at the ſame time preſerve it ſelf from the *Cyrcean* PoetickNote, whoſe harmonious

nious blandiſhments will lead it upon the Precipices of ruine and diſhonour, and are the great procures of the Prey for monſtrous vices. And thus that frame which began with innocence and Marriage, will end with Crimes, and with the contempt of it, it roſe with peaceful and amicable virtue; but muſt fall with cruel and warring vices, and thoſe Flames in which it ſhall ſuffer, will like burning Glaſſes, be a mirrour to ſhew the monſtrous attempts of this Age; The Atheiſt muſt behold with

with horrour a confutation of his bold Philoſophy, in the Period of that world, to which he had given ſo fantaſtick a beginning, and the Poet, will with the ſame ſurprize, ſee it the Stage of that Tragedy, that will outdo all the dolours of his Dramatick fancy.

FINIS.

ERRATA.

PAge 49. l. 1. for errous r. errours. p. 51. l. 6. for our to r. to our. p. 52. l. 10. for oppeared r. appeared. p. 58. l. 16. or presidid r. presided. p. 65. l. 4. for seeting r. meeting. p. 66. l. 1. for insensible r. insensibly. p. 98. l. 1. for assented r. assaulted. p. 124. l. 10. for Rialdry r. Ribaldry. p. 131. l. 9. for have the most r. have most.